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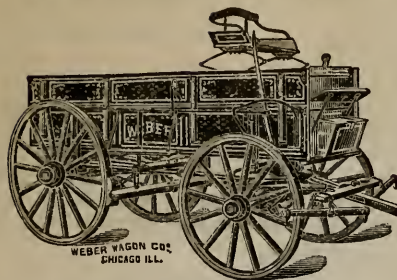
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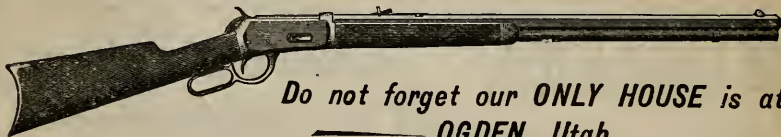
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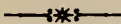
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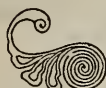
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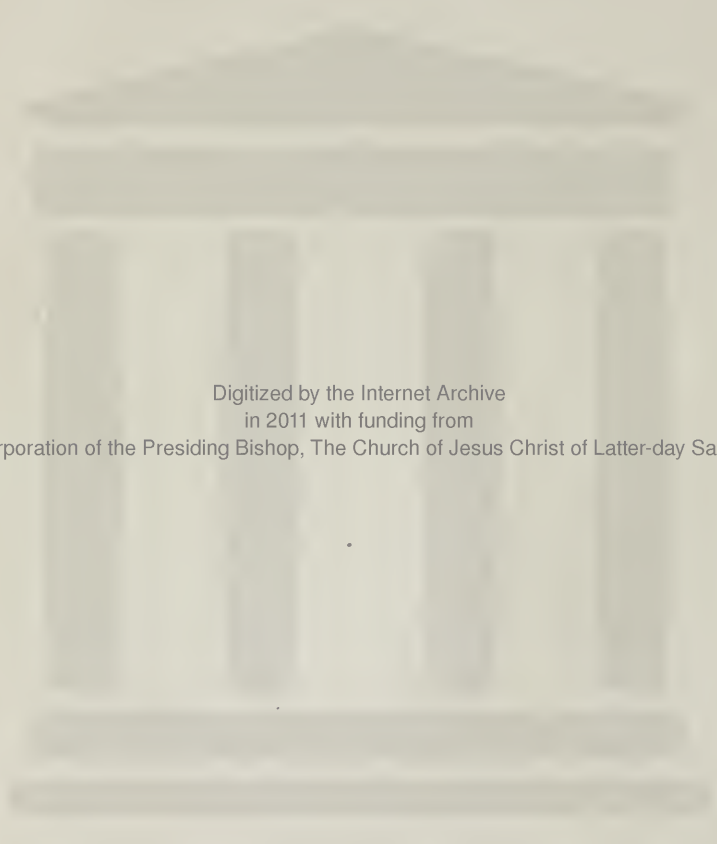


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GOVERNOR JOHN W. DAWSON. 1861.

IMPROVEMENT ERA.

VOL. IV.

DECEMBER, 1900.

No 2.

THE GOVERNORS OF UTAH.

ALFRED CUMMING.

The readers of the ERA are already familiar with the main incident connected with the introduction of Governor Alfred Cumming to the people of Utah—the Utah War. This trouble with accompanying complications, continued to be the bone of contention during his entire administration.

The Governor was a native of Georgia, where, in 1836, he was mayor of Augusta, in which capacity he distinguished himself by using the utmost effort to save the lives of its citizens, in the cholera epidemic of that year. He was attached to the staff of General Scott, during a portion of the war with Mexico, and was afterwards appointed by the Government to visit several Indian tribes in the far west. When called to the governorship of Utah he had recently been superintendent of Indian affairs on the upper Missouri, in which capacity he is said to have displayed great tact and executive ability. Several of his relatives now reside in

Georgia, among them being General Alfred Cumming and Major Joseph B. Cumming, who are his nephews. He was born at Sand Hills, near Augusta, Georgia, September, 1802, and died at the same place, October 8, 1873.

His wife was the daughter of a prominent Boston physician, an accomplished lady, considerate, and full of sympathy for the people.

The main portion of the army of Utah left Fort Leavenworth on July 18, 1857, but it was not until September 16, of the same year, along with Colonel Philip St. George Cooke's detachment, that Governor Cumming started on his westward journey, to fill the appointment as executive of the territory. To this office he was appointed by President Buchanan on the 11th of July.

The expedition finally arrived near Fort Bridger, and it was here that Camp Scott arose. General Albert Sydney Johnston, who had succeeded Brevet-Brigadier-General W. S. Harney, (the first in command of the expedition) on the 29th of August, decided not to push through the mountains that winter. Hence, they went into winter quarters on Black's Fork. On the 19th of November, Col. Cooke's cavalry, five hundred strong, joined the main body of the army. With them, as stated, were Governor Cumming and the other civil officials. They had a terrible experience in their travels thus far, which the following paragraph from Col. Cooke's report to General Johnston, amply testifies:

November 10th: Nine trooper horses were left freezing and dying in the road, and a number of teamsters had been frost-bitten. It was a desperately cold night. The thermometers were broken, but, by comparison must have marked twenty-five degrees below zero. A bottle of sherry wine froze in a trunk. * * * I have one hundred and forty-four horses, and have lost one hundred and thirty-four. Most of the loss has occurred much this side of South Pass, in comparatively moderate weather. It has been of starvation; the earth has a no more lifeless, treeless, grassless desert; it contains scarcely a wolf to glut itself on the hundreds of dead and frozen animals, which for thirty miles nearly block the road; with abandoned and shattered property, they mark, perhaps beyond example in history the steps of an advancing army with the horrors of a disastrous retreat.

It was from this Camp Scott that Governor Cumming issued

his first proclamation to the people of Utah, informing them of his appointment, that he would make arrangements for the temporary organization of the territorial government, and that proceedings would be entered against all persons who were declared to be in a state of rebellion, in a court organized by Chief Justice Eckels. He also commanded all armed bodies of individuals to disband. As neither he nor the Justice had qualified, according to law, little attention was paid to the proclamation. Governor Cumming qualified eleven days later, before Justice Eckels, but as the judge was not himself qualified, the act was of necessity considered null and void.

While the army was in this winter plight, the famous peace mission of Colonel Thomas L. Kane was heroically performed. It was on the 10th of March, in 1858, that Governor Cumming was visited by the great peace commissioner, and he was soon convinced of the wisdom of Col. Kane's mission, and agreed to place himself under the Colonel's guidance and proceed with him to Salt Lake City, unaccompanied by the troops. Leaving Camp Scott on April 5, he arrived in Salt Lake City on the 12th, having traveled with Col. Kane and two servants under escort of a company of Utah cavalry under General William H. Kimball. They passed through Echo canyon, down the Weber Canyon and thence to the City, being met at the Hot Springs by the Mayor and other officials and leading citizens, and escorted to his stopping place—the residence of Elder W. C. Staines. He was universally greeted “with such respectful attentions as are due to the representative authority of the United States in the Territory,” and duly acknowledged as Governor. The seal, the court records, and other public property, the supposed destruction of which had helped to bring about the war, were found intact. On the 27th, he addressed a meeting in the Tabernacle, and was introduced by President Young as the Governor of Utah.

It was with gratification that Governor Cumming, in his report to the Secretary of State, announced “the auspicious issue of our difficulties here,” and with great regret that he referred to the “Move,” declaring that he would follow and try to rally the people. But his pleading was of little avail. In May, he went to Camp Scott to bring his wife to Salt Lake City, and upon return-

ing found the city almost deserted. Only a few men were left to guard the city and set fire to it, if the troops should attempt to occupy it, or do anything contrary to promise. When Mrs. Cumming entered the city, she was so moved that she burst into tears of sympathy for the migrating Saints, begging her husband not to allow the army to stay, and to bring the "Mormons" back.

"Rest assured, madam, I shall do all that I can," said the kind-hearted old Governor—"his eyes glistening with compassion," writes Whitney, "and his lip quivering with emotion."

On June 14, the Governor, by John Harknett, secretary, issued a proclamation of peace, calling upon all the people to return. With the peace commissioners, he went south and pleaded with the people as a father with his children to return, and they would be unmolested. On the 26th, the army entered the valley, marching south to Cedar valley where they founded Camp Floyd; and early in July, President Young and the people began to return to their homes.

The troops afterwards showed their hatred of the "Mormons," and it was later found necessary for the people of Provo to appeal to Governor Cumming against their wrongs. The appeal was not in vain, and the Governor, who was not in sympathy with the course of agitation instituted by the federal judges, requested General Johnston to remove the troops. The General refused, but was finally compelled, through the just stand and positive character of Governor Cumming, to comply.

Then the federal officials concocted a plan to arrest President Young on a trumped up charge of counterfeiting, but they were frustrated by the Governor. The U. S. Marshall was to serve the writs on President Young, and, if resisted, Johnston's soldiers were to break down the wall surrounding his residence, seize him, and take him to Camp Floyd. The plan was laid before the Governor, but he refused to listen to the baseless charge, or to fall in line with the scheme. Said he to the officers: "When you have a right to take Brigham Young, gentlemen, you shall have him without creeping through walls, you shall enter by his door with heads erect, as becomes representatives of your government. But till that time, you can't touch Brigham Young while I live, by G—d."

Governor Cumming's just position on this and other matters

in his disputes with General Johnston, resulted in a strong effort, in July, 1859, on the part of the anti-"Mormons," to have him removed, but it ended in the general Government sustaining the action of the Governor, who was permitted to continue in office till the close of his term.

Governor Cumming, however, left Salt Lake City, with his wife, in May, 1861, about two months prior to the expiration of his term of office. It was intended that some public demonstration should be shown in his honor, but he left so quietly that none knew of it until it was announced in the *Deseret News* of May 22. Secretary Francis H. Wootton officiated in his stead for a brief period, but soon after the breaking out of the civil war, resigned, and was succeeded by Secretary Frank Fuller, an appointee of President Lincoln, who acted as governor until the arrival, in December, of John W. Dawson, the third Governor of Utah. Governor Cumming's conduct was approved by the Legislature, and through the just and impartial administration of the affairs of his office, he had won the hearts of the people. Bancroft says: "He had entered that city amid a forced display of welcome, but he left it with the sincere regrets of a people whose hearts he had won by kind treatment. His administration was wise and able, and he was admirably fitted for the duties of his difficult and trying position."

In a message to the Legislative Assembly, November 12, 1860, Governor Cumming, in recommending the establishment of free schools, has this to say, of early education in Utah: "I have witnessed with pleasure the evidences of increasing interest in the subject of education. In this city and throughout the territory, many large and spacious schoolhouses have been built, and the sight of hundreds of children who daily attend them is very cheering. The past year has also witnessed the establishment by President Young of a college for the instruction of youths in the higher branches of education."

WALTER MURRAY GIBSON.

A SKETCH OF HIS LIFE AND ADVENTURES, IN TWO CHAPTERS.

BY ANDREW JENSON, ASSISTANT HISTORIAN OF THE CHURCH OF
JESUS CHRIST OF LATTER-DAY SAINTS.

CHAPTER II.

Under date November 16, 1861, Mr. Gibson writes from Palawai to a Brother C. Wing, in Honolulu, as follows:

This will be handed to you by Brother Kailihune, the bishop of this place, who is one of our best saints. I have commissioned him to go to Honolulu, and, along with you, to buy a good whale-boat for the use of the Church. All our boats are mere wrecks, and I do not consider it safe for any white man unless he can swim like a Kanaka to go in one again.

About the same time, Mr. Gibson wrote a most singular document addressed "To all the Saints of the Church of Jesus Christ of the Latter-day Saints on the Island of Oahu," of which the following is an abstract and translation:

Fellow believers, greeting and great love to you:

I, Walter Murray Gibson, your elder brother and leader, the one appointed to be chief priest, and preacher also, to you on the islands of the great ocean by the hands of the prophet of God in Zion, in accordance with the direction of the Spirit of God, and the office of high priest

of Melchizedek, do now send unto you a few words regarding our works and services. I am rejoiced at being informed by the brethren, Enoch and Kou, that your love to the Church of God has waxed strong. * * Your joy and your faith will help you, O ye fellow believers of Hawaii, in building the glorious temple of God in these islands of the sea, prepare now your offerings for this work, and at the end, you shall obtain high places and the office of very high priest. * * * Our beloved brother J. W. H. Kou who is the president of the twelve (presidena unikumamahia) in the Church, and in our love and confidence, he it is who shall with his own lips tell you many new things from me. * * * My heart is with the red-skinned children of Abraham, I am a child of the ocean and of God. It was his servant, the prophet, who chose me to abide with you constantly. I am not a stranger. I am preparing to erect a new pillar for the Church, then we, the saints in Hawaii, shall be united in one, one beautiful branch. * * * Like Moses shall I lead you; like Joshua shall I fight for you; and like Jesus, if God wills it, I will die for you. Listen to the words of our brother J. W. H. Kou; he has obtained a good report, and is an apostle of the Church and of God. I am soon to go unto you to tell you again of my love to you and to the Spirit of God which is one.

This document was signed "Walter Murray Gibson, Chief President of the Islands of the Sea, and of the Hawaiian Islands, for the Church of Latter-day Saints.

Mr. Gibson proceeded to re-organize The Church on the Hawaiian Islands according to his own schemes; he ordained twelve apostles and charged them \$150 each for the office conferred; for the offices of high priest, seventies, elders, etc., he charged in proportion. He also installed an arch-bishop and many minor bishops. With money thus obtained, and other means received by contributions from the natives, he purchased one-half of the island of Lanai, where he gathered a large number of the Saints from the different branches on the other islands. And it seems that he did all this for his own aggrandizement; true it is that he endeavored to write a new page of Church history and attach to "Mormonism" an addenda not in the program of salvation.

The following may serve as a sample of the certificates that Mr. Gibson issued to those whom he selected to fill prominent positions under him:

To all men to whom this letter may come: This certifies that Kailihune is a member of the Church of Jesus Christ of Latter-day Saints, and is beloved and a true convert, and by this it is certified that he has been chosen to the high office of Archbishop of the Church in the Hawaiian Islands, and has authority to teach the Gospel of Jesus Christ, and to perform all the duties of the office to which he has been chosen. Therefore, I give our brother in love and truth this certificate of election to each one in his several callings; and that you may offer your prayers with righteousness and gladness in the kingdom of Christ. Written and sealed at Wailuku, island of Maui, of the Hawaiian Islands, October 10, 1862, in behalf of the Church.

Walter M. Gibson, Chief President,
J. W. H. Kou, Secretary.

According to the statement of the late Alma L. Smith, the Saints on the island of Maui were in a very low and sunken condition during the Gibson regime; no meetings were held on the islands, and no family prayers attended to, because Gibson had not only not instructed but actually forbidden them to hold meetings, preach the Gospel, read the scriptures, or attend to family prayers. He told them that there had been enough of these spiritual works; it was now time to dispense with them, and go to work physically. This they had complied with, all except the physical portion. "Almost everything they had," writes Elder Smith, "in the shape of property, such as horses, oxen, sheep, goats, hogs, fowls, houses, lands, farming utensils, etc., he had prevailed upon them to turn over to him in behalf of The Church, promising them to buy a tract of land for the Saints upon these islands to gather into. This land he bought with the means collected from the Saints, had it deeded over to him, in his own name, and unto his heirs and assigns, and not, as he had promised them, in behalf of The Church. They even by his order sold their meetinghouses, so that when Elder Smith commenced to visit them, they had no place to meet in. One good meetinghouse, 25x40 feet, was sold for the paltry sum of \$2, so as to send the money to him. In ordaining the different officers of The Church, he would ordain a man to all the lesser offices before ordaining him to the office of an elder, seventy or one of the twelve, and make him pay for a separate certificate for each ordination."

In corroboration of the foregoing statement of Elder Alma L. Smith, I found recorded in *The Shepherd of Lanai* that besides money, Mr. Gibson received from the Saints in Hawaii contributions in the shape of horses, goats, sheep, donkeys, turkeys, fowls, chairs, plates, knives, forks, etc., amounting to several thousand dollars.

Here is a sample statement of a native who contributed toward buying the Palawai property.

I, Kaniniu, the widow of Kailihune, deceased, we two give to W. M. Gibson, 800 goats, 2 horses, 3 turkeys, \$50 in cash, \$5 for the certificate as elected Bishop, \$1 for my own certificate, all of these things have been given to buy the land of Palawai, Lanai.

Kaniniu, X, (her mark.)

Mr. Gibson also succeeded in surrounding his own person and residence with such a halo or sacredness, in the minds of the natives, that they always entered his house on their hands and knees. This was the old customary way in which the natives had been in the habit of paying their respects to their kings, and the custom was revived by Mr. Gibson, in order to increase his personal prestige. An amusing incident happened when the elders from Utah visited Lanai, in 1864. President Joseph F. Smith and Alma L. Smith took a ride around the valley of Palawai, accompanied by Mr. Gibson's daughter, as guide. About half a mile from Mr. Gibson's residence, they came to a large rock, the top of which was several feet above the ground. Mr. Gibson had a chamber cut in this rock in which he had deposited a Book of Mormon and other things, and called it the corner stone of a great temple which would be erected there. A frame work of poles had been constructed, in a circular form, around this rock, and this was covered with brush. Mr. Gibson, by appealing to the pagan superstitions of the natives, made them believe that this spot was sacred, and that if any person touched it he would be struck dead. A story was told of how a hen had fallen dead when it alighted upon the booth. The daughter of Mr. Gibson protested against the elders entering the place, remarking that by disabusing the natives, it would injure the influence of her father among them, but nevertheless, the brethren

went inside of the brush structure, examined the rock, and, of course, came out unharmed.

At length, it dawned upon some of the more intelligent native elders that there was something wrong in it, Gibson's course being so different to that pursued by the other elders from Utah with whom they had been acquainted, consequently some eight of them wrote to brethren in Utah who had labored among them as missionaries, and presented some of the facts concerning Mr. Gibson's actions, and they asked advice. This communication was translated and submitted to President Brigham Young. The first presidency decided without delay that Apostles Ezra T. Benson and Lorenzo Snow should visit the islands to set things in order and that Elders Joseph F. Smith, Alma L. Smith and William W. Cluff should accompany them.

Accordingly, these brethren took stage at Salt Lake City, March 2, 1864, for San Francisco, California, where they embarked on the bark *Onward*, and arrived in Honolulu, March 27, 1864. On the 29th, they sailed for Lahaina on a schooner, and on the morning of the 31st of March, they came to anchor about one mile off the landing place at Lahaina. In trying to land, Apostle Snow had a very narrow escape from drowning. April 2, 1864, the brethren, with some natives, went over by boat to the island of Lanai where they found Mr. Gibson the following day. They met with a cool and formal reception, and a couple of days were spent in laboring with Mr. Gibson and the native elders to get them to see the condition they were in.

"On arriving at Palawai," writes Elder Joseph F. Smith, "we found Captain Gibson snugly settled in a small village of some fifty grass houses; very neatly arranged, and surrounded by some forty or more families of the most faithful members of The Church; we found he had ordained twelve apostles, high priests, seventies, elders, bishops and priestesses of temple, all of whom had to pay a certain sum corresponding to the various degrees of honor bestowed upon them. What the priestess of the temple signified, we were at a loss to know, but we soon found it was only to gull the poor natives and obtain their money. Gibson had bought the district of Palawai (six hundred acres) by the donations of the Saints, assuring them he was doing it all for them or The Church. He

persuaded them to give all they had to The Church, and made it a test of fellowship. Many could not bear it, and were excommunicated, while the faithful remained, and became wholly dependent on him for both food and clothing.

“Brothers Benson and Snow required him to sign the land over to The Church, as it was deeded to him and his heirs. This he flatly refused to do, informing them that he should take his own course, that he had not been sent there by The Church, had received no counsel from President Young, had acted upon his own responsibility in what he had done, etc. He also told them he should ask no counsel of them, but would pursue his own course for the future. He should treat us as friends, so long as we treated him as such, whenever he had an opportunity. He declared he should use his influence to keep the natives in his power, and would persuade more to come there if he could, that they should receive no benefit from the land they had bought, only as they would become subject to him.”

The brethren had previously learned that the Saints would assemble in conference on the 6th of April, 1864, and at ten o'clock on that day, they had assembled in the meetinghouse. The American elders, with Gibson, were walking toward the meetinghouse when Mr. Gibson made some excuse for returning to his house. The brethren went in and took their seats on the stand; the house was filled with people. In a few minutes, Mr. Gibson appeared, and at the moment he entered the door, the entire congregation instantly arose to their feet, and remained standing until he was seated on the stand. The execution of this act of reverence evinced long and careful training. The visiting brethren believed that Mr. Gibson had delayed his entrance to make a fitting opportunity for this exhibition. Gibson entirely ignored the presence of the apostles, and after the people were seated, he arose and gave out the opening hymn. This act gave evidence, at once, that he had no proper idea of the organization and authority of the priesthood. Seeing this, President Benson called on Elder Snow to pray.

As soon as the second hymn was sung, and without giving any time for consultation, Mr. Gibson arose to his feet and commenced to address the congregation, in substance, as follows:

"My dear red-skinned brethren, sisters and friends. I presume you are all wondering and anxious to know why these strangers have come so suddenly among us, without giving us any notice of their coming. I will assure you of one thing, my red-skinned friends, when I find out, I will be sure to let you know, for I am your father, and will protect you in your rights. These strangers may say they are your friends, but let me remind you how, when they lived here years ago, they lived upon your scanty substance. Did they make any such improvements as you see I have made? Did I not come here and find you without a father, poor and discouraged? Did I not gather you together here and make all these improvements that you today enjoy? Now you, my red-skinned friends, must decide who your friend and father is, whether it is these strangers or I who have done so much for you."

When Mr. Gibson took his seat, President Benson requested Brother Joseph F. Smith to talk, rather intimating that it was desirable to speak on general principles, and that he need not feel bound to notice all Mr. Gibson had said.

Elder Smith delivered a powerful discourse. "It seemed impossible," writes Apostle Snow, "for any man to speak with greater power and demonstration of the Spirit. He referred the Saints to the labors of Brother George Q. Cannon, and the first elders who brought them the Gospel. He reminded them of facts with which the older members were well acquainted—the great disadvantage the elders labored under, and the privations they suffered, in first preaching the Gospel on the islands; how they slept in their miserable huts, and lived as they lived; how they traveled on foot in storms and in bad weather, from village to village, and from house to house, exposing health and life; how they went destitute of clothing, and what they had been in the habit of considering the necessities of life, to bring to them the blessings of the Gospel, without money and without price. He asked by what right Mr. Gibson called himself the father of the people, and the elders, who faithfully labored to established them in the Gospel, strangers. The spirit and power that accompanied Brother Smith's remarks astonished the Saints, and opened their eyes. They began to see how they had been imposed upon, every word he spoke found a

response in their hearts, as was plainly manifest by their eager looks and animated countenances."

Another meeting was held in the afternoon, in which Apostles Benson and Snow addressed the Saints, Elder Joseph F. Smith acting as their interpreter.

The next day, April 7, 1864, a meeting was held in the forenoon. A priesthood meeting was appointed for the evening, and the conference adjourned *sine die*.

The priesthood meeting, in the evening, was well attended, as it was understood that Mr. Gibson's course would be investigated. The complaints that were made by the native elders, in the communication that led to the special mission of the two apostles and the accompanying elders, were read, and Mr. Gibson was called on to make answer to the charges. In doing so, he repeated most of his harangue at the meeting on the day previous, and then exhibited in a sort of bombastic way some letters of appointment and recommendations from President Brigham Young, to which he had attached large seals, bedecked with a variety of colored ribbons to give them an air of importance and official significance in the eyes of the unsophisticated natives. These papers, he held up before the people, and, pointing to them, said with great emphasis: "Here is my authority, which I received direct from President Brigham Young. I don't hold myself accountable to these men." He referred to the apostles and the other elders who came with them. Had there been no other proof of the wrong course of Mr. Gibson, that remark was sufficient to satisfy the brethren what their plain duty was, and they acted promptly in the matter.

Apostle Benson followed Mr. Gibson. He reviewed Mr. Gibson's past course, and showed that, in making merchandise of the offices of the priesthood, introducing the former pagan superstitions of the people, for the purpose of obtaining power, and his idea of establishing a temporal and independent kingdom in the Pacific isles, were all in antagonism to the plan laid down in the Gospel for the redemption of man. The spirit manifested by Mr. Gibson proved that he was ignorant of the powers of the priesthood, or that he ignored them for purely selfish motives. What they had seen and heard since their arrival proved that the com-

plaints made by the native elders, in their letters to Utah, were correct, as far as they went, but the half had not been told.

Brother Benson's remarks were interpreted, after which it was motioned that Mr. Gibson's course be disapproved. When this was put to vote, all but one of the native elders voted against the motion. This showed that Mr. Gibson still retained a strong hold on the minds of the Saints.

Notwithstanding this show of strong opposition, Apostle Lorenzo Snow arose to speak, and in his remarks prophesied that Mr. Gibson would see the time that not one of the Saints would remain with him.

Elder Joseph F. Smith remarked that among the scores of elders who had labored on the islands, none had been so utterly wanting in the spirit and power of the Gospel as to charge the Saints anything for conferring on them the blessings of the priesthood, until Walter M. Gibson came and had the presumption to claim that he had a right to ordain apostles and high priests for a price—for money.

The apostles informed Mr. Gibson and the Saints, that when they left the islands to return home, Elder Joseph F. Smith would be left in charge of the mission; that all those who wished to be considered in good standing in The Church should leave Lanai and return to their homes on the other islands where the branches would be reorganized, and set in order by the brethren who would be left for that purpose.

The following day, (April 8, 1864) Apostles Benson and Snow and Elders Joseph F. Smith, William W. Cluff and Alma L. Smith returned to Lahaina, where they held a council, and excommunicated Mr. Gibson from The Church. This action was sustained in a general assembly of Saints, held in Salt Lake City, May, 29, 1864, after the return of the apostles.

In less than a month after his excommunication, Gibson had lost his influence over the Saints, who were leaving him as fast as they could get away, at the loss of all they had. Brother Snow's prophecy was thus literally fulfilled. All the Saints finally left Mr. Gibson, and returned to their former homes, as they had been counseled to do. All Mr. Gibson's plans were completely frustrated,

and he became a striking example of the nothingness of man, when he attempts to battle against the Kingdom of God.

Though it became generally known that Mr. Gibson had enriched himself at the expense of the natives of Hawaii, yet he succeeded in retaining the friendship of many of the natives. He had learned to talk their language fluently, and understood how to ingratiate himself with the king and prominent chiefs of the islands. His early dreams of becoming a potentate on the islands of the sea led him to seek for the exalted office of prime minister of Hawaii. That his enemies attacked him, and even went so far as to publish a pamphlet of forty-eight pages for the purpose of assailing his character, availed nothing. He succeeded under King Kalakaua in becoming Minister of Foreign Affairs, May 20, 1882, and retained the office for four years. He also acted as Attorney General in the king's cabinet, was a member of the legislature and filled other important government positions. It can also be said to his credit, that while he was in power, he befriended the elders from Utah and the Saints generally, on different occasions. Some ascribed this to purely selfish motives connected with his political aspirations, while others believed him to be a true friend to our people. According to the statements of some of the natives, he tried at an early day to deny his connection with the "Mormon" Church; be this as it may, I find the following statement in the *Nuhou*, a Honolulu paper of which he was the editor, in its issue April 18, 1873: "Our temporary connection with the 'Mormon' community, for a political object, of which we shall give a history at our convenience, is well known, and has never been denied."

After a long sojourn in Hawaii, Mr. Gibson removed to California, and took sick and died in San Francisco, July 21, 1888. In conclusion, it may be said that his children and heirs are still owners of the principal part of the island of Lanai, which he, as stated in the foregoing, purchased with money contributed by the native Saints.

INFANT BAPTISM AND THE SACRAMENT.

BY JOHN V. BLUTH, CLERK OF THE WEBER STAKE OF ZION.

In a letter received from an elder now laboring in Germany, a question is propounded relative to infant baptism and the partaking of the sacrament by unbaptized children. His question is in effect as follows:

Why do the Latter-day Saints permit their children to partake of the sacrament before baptism? We teach that infant baptism is "solemn mockery before God," and that those who teach its necessity are "in the gall of bitterness and in the bonds of iniquity." If the children need no baptism before they reach years of accountability, then why do they need the sacrament? If one is solemn mockery why not the other, the children needing neither baptism nor the sacrament?

If permitted, I would like to answer the above question through the columns of the ERA, in order that the answer may reach all the missionaries at present in the field, and who may meet with the same arguments which have prompted this elder to present the above questions.

At first reading, these questions may readily be answered in brief, thus: "Because the ordinance of baptism is instituted for an entirely different purpose than that of the sacrament. In the one ordinance, God has declared infant baptism to be a solemn mockery in his sight; in the other, he has given no restrictions except that the partakers shall be worthy." I do not know but that in the world this would be a sufficient answer if supplemented by an explanation of the purpose of each ordinance; but this elder says further:

We read that none are members who have not been baptized; (Doc.

and Cov. 20: 37; III Nephi 28: 5; 26: 21;) and, further, none but members are permitted to partake of the holy emblems. (III Nephi 38: 11.) Should children who have not been baptized be given the sacrament? Apparently it is the same proposition as infant baptism.

These assertions, neither of which, by the way, is borne out by the references quoted, makes it necessary to explain, first: The purpose of the ordinances of baptism and the sacrament; second: to dispel the inference that children of the Latter-day Saints are not entitled to rights in The Church until baptized.

First:—Baptism by immersion has been instituted as a principle of the Gospel since the days of Adam. It was practiced then as it is by the Latter-day Saints now, and the avowed purpose of it was the remission of sins. No references need be quoted in support of this statement, as every elder in the field is fully conversant with them, and can produce them in defense of this proposition, whenever opposed by either an unbeliever or an honest investigator. The sacrament, however, is of later date. It was instituted by Jesus Christ some four thousand years after the principle of baptism was first preached to man, if we may accept the present Bible chronology as correct. Instead of being for the remission of sins, it was instituted for the purpose of calling to the remembrance of the Saints the sufferings and death of our Savior, by which remission of sins was to be obtained through obedience to his laws. He said at the time of instituting the sacrament in Jerusalem: "*This do in remembrance of me.*" (Luke 22: 19.) On this western hemisphere he said: "And this shall ye always observe to do, even as I have done, even as I have broken bread, and blessed it, and gave it unto you; and this shall ye do in remembrance of my body, which I have shown unto you. And it shall be a testimony unto the Father, *that ye do always remember me. And if ye do always remember me, ye shall have my Spirit to be with you.*" (III Nephi 18: 6, 7.)

To sum up: Baptism is for the remission of sins; the partaking of the sacrament is for the purpose of calling to mind our Savior, and the work he accomplished for us. Little children are without sin, hence, need no baptism; but they do need continual teaching to impress on them the infinite goodness of God and his Son Jesus Christ. Though without sin, it is incumbent on them to always

have with them the Spirit of God; this they will do if they always remember him; to be able to always remember him, they are to partake of the sacrament, for for that purpose was it instituted. This is the only conclusion to be drawn from the quotation given above from III Nephi, the important part of which has been italicised.

From the above, I must conclude that the partaking of the sacrament by children, instead of being a solemn mockery before God, is commendable and permissible.

Second: Children born in The Church of Jesus Christ of Latter-day Saints, the parents being members, are entitled to the same privileges in relation to the sacrament as members of The Church until they reach the years of accountability, that is eight years. For the purpose of continuing the rights of membership and assuming the responsibilities thereof, it is God's law that they shall be baptized when eight years of age; to be prepared for baptism at that age, it has been made incumbent on the parents to teach them to "understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of hands when eight years old." (Doc. and Cov. Sec. 68.) If thus properly taught, they are prepared on the day they become eight years of age to take the next step provided for the enjoyment of full membership. If baptized on that day, they have a right to the sacrament continuously as long as they remain worthy. It would seem peculiarly unjust to deprive those who are without sin from partaking of the emblems that will enable them to remember our Savior, when those who have come to years of accountability and who, I believe, can never truly say that they are entirely free from sin, are permitted to partake. To make it still clearer, it may be laid down as the doctrine and practice in The Church, that children have a right to the sacrament until they are eight years of age. After that, they become accountable to God, and if they do not take immediate advantage of the blessings offered them by being baptized, they are neither members, nor enjoying any rights of membership, and hence, have not the right to partake of the sacrament, neither do we administer it unto them until they are baptized.

It may be well to suggest here that we must not strive to

place greater stress on the ordinance of the sacrament than Christ did himself. This ordinance, in my humble judgment, is one of the most sacred in the Gospel, but it receives its sanctity from the commemoration of our Savior, its association with the Redeemer of mankind, and not from any peculiar sanctity in and of itself. If the sacredness lies in the solemn remembrance of Him, who died for us, the earlier a child can be made to partake of the hallowed influence attending a proper observance of this ordinance, the more clearly that child will sense its nature as its infantile mind grows and develops. Now, I find that the Savior did not scruple to administer the sacrament to children, or, for that matter, to grown men and women who had not been baptized. An account of his visit to this land is found in III Nephi, commencing with the 9th chapter. Chapter 11: 21 reads as follows: "And the Lord said unto him, I give unto you power that ye shall baptize this people *when I am again ascended unto heaven.*" Prior to his ascension, and consequently before any of the Nephites had been baptized, he commanded the multitude to be seated, and administered to them bread and wine and instituted the sacrament. This multitude numbered "about two thousand and five hundred souls, *and they did consist of men, women and children,*" none of whom had been baptized (III Nephi 17: 25; 18: 1-9.) It was not until after this, (Chapter 19: 11, 12) that the Twelve disciples were baptized. The Savior then again brake bread and blessed it and gave to the *multitude* to eat, and likewise gave the wine to drink. (20: 1-7.) It was not until after his ascension that the disciples began baptizing as many as would receive the truth (26: 17.) We see here that he did not hesitate to give them the sacrament before baptism, neither were the children deprived of it. This is shown, not for the purpose of proving that others than members should partake of the bread and wine, but simply as a caution against a too technical construction of words, forgetting the spirit of revelation by which we are guided, and also to correct the evident misunderstanding in the elder's query, as to the rights of membership of children under eight years of age. If an organization had existed, in the above cited case, there would have been no occasion for this action. Jesus was preparing the people for membership.

The charge that we treat the sacrament too lightly which,

the elder says, is also to be met with, disappears when our view of the purpose of the sacrament is explained. We administer it in the simple, primitive way in which Christ instituted it, and partake of it often as did the early Saints, instead of surrounding the ordinance with form, pomp and show, and with a solemnity the genuineness of which, from my observation, may often be doubted.

WORTH THE WHILE.

It is easy enough to be pleasant
While life flows by like a song,
But the man worth while is the man who will smile
When everything goes dead wrong,
For the test of the heart is trouble,
And it always comes with the years,
And the smile that is worth the praises of earth
Is the smile that shines through tears.

It is easy enough to be prudent
When nothing tempts you to stray,
When without or within no voice of sin
Is luring your soul away.
But it is only a negative virtue
Until it is tried by fire,
And the life that is worth the honor of earth
Is the one that resists desire.

By the cynic, the sad, the fallen,
Who had no strength for the strife,
The world's highway is cumbered today;
They make up the items of life.
But the virtue that conquers passion,
And the sorrow that hides in a smile,
It is these that are worth the homage of earth,
For we find them but once in a while.

Ella Wheeler Wilcox.

CHRISTMAS.

(IRVING'S SKETCH-BOOK.)

But is old, old, good old Christmas gone? Nothing but the hair of his good, gray, old head and beard left? Well, I will have that, seeing I cannot have more of him.

Hue and Cry after Christmas.

A man might then behold
At Christmas, in each hall,
Good fires to curb the cold,
And meat for great and small.
The neighbors were friendly bidden,
And all had welcome true,
The poor from the gates were not chidden,
When this old cap was new.

Old Song.

There is nothing in England that exercises a more delightful spell over my imagination than the lingerings of the holyday customs and rural games of former times. They recall the pictures my fancy used to draw in the May morning of life, when as yet I only knew the world through books, and believed it to be all that poets had painted it; and they bring with them the flavor of those honest days of yore, in which, perhaps with equal fallacy, I am apt to think the world was more homebred, social and joyous than at present. I regret to say that they are daily growing more and more faint, being gradually worn away by time, but still more obliterated by modern fashion. They resemble those picturesque morsels of Gothic architecture, which we see crumbling in various

parts of the country, partly dilapidated by the waste of ages, and partly lost in the additions and alterations of latter days. Poetry, however, clings with cherishing fondness about the rural game and holyday revel, from which it has derived so many of its themes—as the ivy winds its rich foliage about the Gothic arch and mouldering tower, gratefully repaying their support, by clasping together their tottering remains, and, as it were, embalming them in verdure.

Of all the old festivals, however, that of Christmas awakens the strongest and most heartfelt associations. There is a tone of solemn and sacred feeling that blends with our conviviality, and lifts the spirit to a state of hallowed and elevated enjoyment. The services of the church about this season are extremely tender and inspiring: they dwell on the beautiful story of the origin of our faith, and the pastoral scenes that accompanied its announcement: they gradually increase in fervor and pathos during the season of Advent, until they break forth in full jubilee on the morning that brought peace and good-will to men. I do not know a grander effect of music on the moral feelings than to hear the full choir and the pealing organ performing a Christmas anthem in a cathedral, and filling every part of the vast pile with triumphant harmony.

It is a beautiful arrangement, also, derived from days of yore, that this festival, which commemorates the announcement of the religion of peace and love, has been made the season for gathering together of family connections, and drawing closer again those bands of kindred hearts, which the cares and pleasures and sorrows of the world are continually operating to cast loose; of calling back the children of a family, who have launched forth in life, and wandered widely asunder, once more to assemble about the paternal hearth, that rallying-place of the affections, there to grow young and loving again among the endearing mementos of childhood.

There is something in the very season of the year, that gives a charm to the festivity of Christmas. At other times, we derive a great portion of our pleasures from the mere beauties of Nature. Our feelings sally forth and dissipate themselves over the sunny landscape, and we “live abroad and everywhere.” The song of the bird, the murmur of the stream, the breathing fragrance of spring,

the soft voluptuousness of the summer, the golden pomp of autumn; earth with its mantle of refreshing green, and heaven with its deep delicious blue and its cloudy magnificence,—all fill us with mute but exquisite delight, and we revel in the luxury of mere sensation. But in the depth of winter, when Nature lies despoiled of every charm, and wrapped in her shroud of sheeted snow, we turn for our gratifications to moral sources. The dreariness and desolation of the landscape, the short, gloomy days and darksome nights, while they circumscribe our wanderings, shut in our feelings, also, from rambling abroad, and make us more keenly disposed for the pleasures of the social circle. Our thoughts are more concentrated; our friendly sympathies more aroused. We feel more sensibly the charm of each other's society, and are brought more closely together by dependence on each other for enjoyment. Heart calleth unto heart, and we draw our pleasures from the deep wells of living kindness which lie in the quiet recesses of our bosoms; and which when resorted to, furnish forth the pure element of domestic felicity.

The pitchy gloom without makes the heart dilate on entering the room filled with the glow and warmth of the evening fire. The ruddy blaze diffuses an artificial summer and sunshine through the room, and lights up each countenance into a kindlier welcome. Where does the honest face of hospitality expand into a broader and more cordial smile—where is the shy glance of love more sweetly eloquent—than by the winter fireside? and as the hollow blast of wintry wind rushes through the hall, claps the distant door, whistles about the casement, and rumbles down the chimney, what can be more grateful than that feeling of sober and sheltered security, with which we look round upon the comfortable chamber, and the scene of domestic hilarity?

The English, from the great prevalence of rural habits throughout every class of society, have always been fond of those festivals and holydays which agreeable interrupt the stillness of country life; and they were in former days particularly observant of the religious and social rights of Christmas. It is inspiring to read even the dry details which some antiquaries have given of the quaint humors, the burlesque pageants, the complete adandonment to mirth and good fellowship, with which this festival was cele-

brated. It seemed to throw open every door, and unlock every heart. It brought the peasant and the peer together, and blended all ranks in one warm generous flow of joy and kindness. The old halls of castles and manor-houses resounded with the harp and the Christmas carol, and their ample boards groaned under the weight of hospitality. Even the poorest cottage welcomed the festive season with green decorations of bay and holly—the cheerful fire glanced its rays through the lattice, inviting the passenger to raise the latch, and join the gossip knot huddled round the hearth, beguiling the long evening with legendary jokes, and oft-told Christmas tales.

One of the least pleasing effects of modern refinement, is the havoc it has made among the hearty old holyday customs. It has completely taken off the sharp touchings and spirited reliefs of these embellishments of life, and has worn down society into a more smooth and polished but certainly a less characteristic surface. Many of the games and ceremonials of Christmas have entirely disappeared, and, like the sherris sack of old Falstaff, are become matters of speculation and dispute among commentators. They flourished in times full of spirit and lustihood, when men enjoyed life roughly, but heartily and vigorously: times wild and picturesque, which have furnished poetry with its richest materials, and the drama with its most attractive variety of characters and manners. The world has become more worldly. There is more of dissipation and less of enjoyment. Pleasure has expanded into a broader, but shallower stream, and has forsaken many of those deep and quiet channels, where it flowed sweetly through the calm bosom of domestic life. Society has acquired a more enlightened and elegant tone; but it has lost many of its strong local peculiarities, its homebred feelings, its honest fire-side delights. The traditionary customs of golden-hearted antiquity, its feudal hospitalities, and lordly wassailings, have passed away with the baronial castles and stately manor-houses in which they were celebrated. They comported with the shadowy hall, the great oaken gallery, and the tapestried parlor, but are unfitted for the light showy saloons and gay drawing-rooms of the modern villa.

Shorn, however, as it is, of its ancient and festive honors, Christmas is still a period of delightful excitement in England. It

is gratifying to see that home feeling completely aroused which holds so powerful a place in every English bosom. The preparations making on every side for the social board that is again to unite friends and kindred—the presents of good cheer passing and repassing, those tokens of regard and quickeners of kind feelings—the evergreens distributed about houses and churches, emblems of peace and gladness—all these have the most pleasing effect in producing fond associations, and kindling benevolent sympathies. Ever the sound of the waits, rude as may be their minstrelsy, breaks upon the midwatches of a winter night with the effect of perfect harmony. As I have been awakened by them in that still and solemn hour “when deep sleep falleth upon man,” I have listened with a hushed delight, and connecting them with the sacred and joyous occasion, have almost fancied them into another celestial choir, announcing peace and good-will to mankind. How delightfully the imagination, when wrought upon by these moral influences, turns everything to melody and beauty! The very crowing of the cock, heard sometimes in the profound repose of the country, “telling the nightwatches to his feathery dames,” was thought by the common people to announce the approach of the sacred festival:

Some say that ever 'gainst that season comes
Wherein our Savior's birth was celebrated,
This bird of dawning singeth all night long:
And then, they say, no spirit dares stir abroad;
The nights are wholesome—then no planets strike,
No fairy takes, no witch hath power to charm,
So hallowed and so gracious is the time.

Amidst the general call to happiness, the bustle of the spirits, and stir of the affections, which prevail at this period, what bosom can remain insensible? It is, indeed, the season of regenerated feeling—the season for kindling not merely the fire of hospitality in the hall, but the genial flame of charity in the heart. The scene of early love again rises green to memory beyond the sterile waste of years, and the idea of home, fraught with the fragrance of home-dwelling joys, reanimates the drooping spirit—as the Arabian breeze will sometimes waft the freshness of the distant fields to the weary pilgrim of the desert.

Stranger and sojourner as I am in the land—though for me no social hearth may blaze, no hospitable roof throw open its doors, nor the warm grasp of friendship welcome me at the threshold—yet I feel the influence of the season beaming into my soul from the happy looks of those around me. Surely happiness is reflective, like the light of heaven; and every countenance bright with smiles, and glowing with innocent enjoyment, is a mirror transmitting to others the rays of a supreme and ever-shining benevolence. He who can turn churlishly away from contemplating the felicity of his fellow beings, and can sit down darkling and repining in his loneliness when all around is joyful, may have his moments of strong excitement and selfish gratification, but he wants the genial and social sympathies which constitute the charm of a merry Christmas.

THE COMFORTER.

What was it, when my soul was crushed,
My senses ceased their striving,
When grief my very heart had hushed,
That roused me into living?
The Comforter.

What was it, when I gazed upon
Loved forms so cold in death,
That to me whispered, "cease to mourn,
And upward glance in faith?"
The Comforter.

What, when I groaned in anguish deep,
All earthly friends forsaking,
That bade my spirit cease to weep
Sweet holy thoughts awaking?
The Comforter.

When 'neath the evil sland'rer's tongue,
My aspirations blighted,
When every hope seemed from me wrung,
What beacon my path lighted?
The Comforter.

What was it, when I saw the one
Sweet friend I loved on earth depart
To foriegn lands, God's word to bear,
That warmed and cheered my aching heart?
The Comforter.

What bade me hope and struggle on
With patience, e'en in striving;
And bids me e'er the tempter shun,
And gives me joy in living?
The Comforter.

It doth enrich me hour by hour,
In wisdom, light and glory,
And aid me by its silent power,
To sweeten my life's story.
Blest Comforter!

Annie G. Lauritzen.

CHOICE SELECTIONS.

He was the Son of God.

It was night. Jerusalem slept quietly amid her hills, as a child upon the breast of its mother. The noiseless sentinel stood like a statue at his post, and the philosopher's lamp burned dimly in the recess of his chamber. But a moral darkness involved the nation in its enlightened shadows. Reason shed a faint glimmering over the minds of men like the cold and insufficient shining of a distant star. The immortality of man's spiritual nature was unknown, his relation to heaven undiscovered, and his future destiny obscured in a cloud of mystery. It was at this period that two forms of ethereal mold hovered about the land of God's chosen people. They come, sister angels, sent to earth on some embassy of love. The one of majestic stature and well-formed limb which her drapery scarcely concealed, and her erect bearing and steady eye exhibiting the highest degree of strength and confidence. Her right arm was extended in an expressive gesture upward where night appears to have planted her darkest pavilion; while on her left inclines her delicate companion, in form and countenance the contrast of the other. She was drooping like a flower moistened by refreshing dew, and her bright and troubled eyes scanned them with ardent but varying glances. Suddenly a light like the sun flashed out from the heavens, and Faith and Hope hailed with exciting song the ascending Star of Bethlehem.

Years rolled away, and a stranger was seen in Jerusalem. He was a simple, unassuming man, whose happiness seemed to consist in acts of benevolence to the human race. There were deep traces of sorrow in his countenance, though no one knew why he grieved, for he lived in the practice of every virtue, and was beloved by all

the good and wise. By-and-by, it was rumored that the stranger worked miracles, that the blind saw, the dumb spake, the dead arose, the ocean moderated its chafing tide, the very thunder articulated. He was the son of God. Envy assailed him to death. Thickly guarded, he ascended the hill of Calvary. A heavy cross bent him to the earth; but Faith leaned on his arm, and Hope, dipping her pinions in his blood, mounted to the skies.

American Equality.

In Europe, a laborer takes off his hat when he meets a lord. In America, a man keeps his hat on when he meets a millionaire, unless the millionaire salutes him first. In Europe, the teamster turns out for the carriage with a coronet upon its panels. In America, the multi-millionaire will lose a wheel if he does not turn out for the coalcart, if the latter has the right of way.

What, at last, do rich men obtain from life more than the poorest of us? Toil brings hunger, and hunger is a better sauce than any served at the Alta club. God gives his beloved as sweet sleep upon a cot as upon the downiest couch. Public libraries and galleries give the treasures of learning and art to the poorest. Music and drama can be enjoyed as well from the galleries as from the boxes. A trolley car gives a safer and smoother and swifter ride than a carriage drawn by horses. There are no reserved seats in nature's amphitheatre. The ripple of the river, the verdure of the lawns, the shade of the trees and the perfume of the flowers, belong to rich and poor. I stood the other evening upon the hill above my home and watched the burning sun dissolve in fret-work clouds of color that filled earth and air with glory, and then the gray lids of twilight fell upon the drowsy eyes of yon inland sea, and the stars came out, and the great temple lifted its beautiful spires to the darkening sky. God gives such visions of beauty alike to capitalist and pauper, and the poorest laborer equally with the multi-millionaire can find heaven in the prattle of his babies and in the arms of the woman he loves.—*Thomas Fitch*.

Listen to the Inward Voice.

Dallying with conscience in small things opens the way to the commission of great crimes. The hardened criminal, the thief

who wears a convict's garb, did not begin by committing some great offense. His conscience pricked him the first time he told a lie, the first time he stole, it may be an orange, an apple, or a penny; the second time he felt he found it a little easier to quiet the "still small voice," until, gradually, imperceptibly, he glided smoothly along the broad road which led him to the narrow limits of the prison cell and the possession of a dishonored name.

"Thou hast been faithful in small things; I will make thee ruler over many things," saith the Lord. He who is not faithful in small things will never be made ruler over many things, even on the earthly plane, for he will be trusted by none. He who cannot trust himself will never inspire confidence in others.

"I hope I shall always possess firmness and virtue enough to maintain what I consider the most enviable of all titles, the character of an honest man," said our own Washington. I would have every boy engrave those noble words of one who lived up to the letter of all that they imply, so deeply on the tablets of his soul that small temptations will have as little power over him as great ones, and, like another of our grand immortals,—*"Honest Abe Lincoln,"*—he will win the distinction of being great enough to be honest, even in trifles.—*Success.*

The Humanity of the Age.

So far as regards the low externals of humanity, this is doubtless a human age. Let men, women and children have bread; let them have, if possible, no blows, or, at least, as few as may be; let them also be decently clothed; and let the pestilence be kept out of their way. In venturing to call these low, I have done so in no contemptuous spirit; they are comparatively low if the body be lower than the mind. The humanity of the age is doubtless suited to its material wants, and such wants are those that demand the promptest remedy. But in the inner feelings of men to men, and of one man's mind to another man's mind, is it not an age of extremest cruelty?

There is sympathy for the hungry man, but there is no sympathy for the unsuccessful man who is not hungry. If a fellow-mortal be ragged, humanity will subscribe to mend his clothes; but

humanity will subscribe nothing to mend his ragged hopes, so long as his outside coat shall be whole and decent.

To him that hath shall be given; and from him that hath not shall be taken even that which he hath. This is the special text that we delight to follow, and success is the god that we delight to worship. "Ah, pity me! I have struggled and fallen—struggled so manfully, yet fallen so utterly—help me up this time that I may yet push forward again!" Who listens to such a plea as this? "Fallen! do you want bread?" "Not bread, but a kind heart and a kind hand." "My friend, I can not stay by you; I myself am in a hurry; there is that fiend of a rival there even now gaining a step on me. I beg your pardon, but I will put my foot on your shoulder—only for one moment." *Occupet extremus scabies.*

Yes. Let the devil take the hindmost, the three or four hindmost if you will; nay, all but those strong-running horses who can force themselves into noticeable places under the judge's eye. This is the noble shibboleth with which the English youth are now spurred on to deeds of—what shall we say?—money-making activity. Let every place in which a man can hold up his head be the reward of some antagonistic struggle, of some grand competitive examination. Let us get rid of the fault of past ages. With us, let the race be ever to the swift; the victory always to the strong. And let us ever be racing, so that the swift and the strong shall ever be known among us. But what, then, for those who are not swift, not strong? *Væ victis!* Let them go to the wall. They can hew wood probably; or at any rate, draw water.—*Anthony Trollope.*

THE STRASBURG CATHEDRAL.

BY M. R. PORTER, GERMAN MISSIONARY.

For the student of literature and of history, both medieval and modern, Germany furnishes a very productive and interesting field of study. With the recollection of what he has read at school concerning the crusades, the reformation and the wars between various peoples, he may walk over the roads traveled by pilgrims to the Holy land, and visit the churches in which their leaders worshiped in the twelfth and thirteenth centuries. He may view the quaint old buildings which suffered so many changes during the controversies of early Protestantism, and may stroll among the ruins of castles, once scenes of royal splendor, but now in many cases collections of bare stone walls and towers, through the ruined, irregular windows of which the moon sends her beams at night. He looks at them in their present condition and tries to reconstruct them as they were in former times. The material for such contemplation and mental reconstruction is well nigh inexhaustible, as every city contains its share of riches, and almost every village has its traditional old church and court house.

The missionary is not at liberty to see as many of these sights as the tourist, yet in the three years of his experience, he visits some of the largest cities, and many places of historic interest, while most elders who labor in Wurttemberg, Baden or Alsace, Lorraine, have the opportunity of seeing many ruins.

Europe can boast today of few cathedrals older or higher than the one at Strasburg. The height, which is four hundred and sixty-five feet, brings it very near in rank to the domes of Cologne and Ulm. Its very early origin, remarkable history and

intimate connection with such events as the Reformation and the war of 1870, make this building a monument in the development of religious history in the German kingdoms. Tourists come from afar to see the minster and the astronomical clock therein contained.

Since the antiquity of the cathedral has been referred to, it may be of interest to relate briefly its history and some of the changes it has undergone. Much of the data given below may be found in any reliable guide-book, and the writer's only excuse for inserting it in this paper is that many readers of the ERA may not have access to such books.

We are told by good authority that the minster stands upon an elevation that has been held as sacred from the remotest time of which we have any record. The place was at one time a hill of some prominence upon which the Celts offered sacrifices to their war-god Eusus. At the time of the Teutonic invasion, the Celts were driven westward, and the Frankish and Gaulic tribes took their places. The newcomers, so tradition says, found signs of religious worship, and built a temple to Hercules. The statement is given some credence from the fact that a stone Hercules has been found, and is now in the north tower of the cathedral.

The Herculean temple was succeeded, in the sixth century, by a church of wood and stone, erected by Clovis, a Frank. By the seventh century, great interest was being taken in the preservation of the structures on this sacred mound, so that as soon as one was destroyed another of greater cost was built. Large gifts were made to the bishop of Strasburg, and tolls were collected from travelers as means of support. The cathedral suffered partial destruction by fire in 1002, as a result of a war between Herman, Duke of Swabia, and Henry of Bavaria, and in 1007 was totally demolished by a thunder clap.

Work upon a new building was at once begun, on a very extensive scale. "Salvation for the soul" was promised to all who would aid in the undertaking; the result of this, as has been estimated, was that more than one hundred thousand worked and had their sins absolved. The new edifice was completed in 1028, in the Byzantian style of architecture. When, in the thirteenth century, the Gothic became the prevailing style in Europe, it nearly

replaced the old in the cathedral. Other fires, of the years 1140, 1150 and 1176, did great damage, but the necessary repairs were readily made. Conrad Lichtenberg made important additions with money collected from the sale of indulgencies; his body rests in the part known as St. John's Chapel. In 1365, the north tower was completed, and in 1439, the spire was put on by John Hultz.

Then came the trying struggles of the Reformation, at which time the minster was transferred from the Catholics to the Lutherans. It remained Protestant until the close of the eighteenth century, when it was bought by the Catholics who still own it. A period of comparative peace and tranquility was enjoyed, until Strasburg was besieged, in 1870, when fire again consumed the roof and interior decorations, and blackened the walls.

In the Strasburg Cathedral as it stands today, we have a strange but interesting collection of architectrual features and religious relics of all ages from the seventh century to the present time. Aside from the consideration due it as a present place of worship it commands a certain degree of reverence from its age, and from the struggle it has had to maintain itself from fire and sword.

The city of Strasburg is situated in a broad valley through which the Rhine takes its winding course. It would be visible for a considerable distance, were it not for the trees and orchards upon the outskirts. The cathedral, however, rises far above all surrounding objects, and is conspicuous even ten kilometers distant. It is the first indication to the traveler that he is in the vicinity of Strasburg. In fifteen minutes, he rumbles over the long, double iron bridge that spans the Rhine, and is, so to speak, almost at the walls of the minster.

The building, placed in sharp contrast with those around it, impresses one with its extraordinary height, age, and magnificence in detail of exterior ornamentation. It is a very large edifice, and yet no impression of heaviness is given; for in a very pleasing manner, the rich supply of painted windows, arches, minarets and curiously carved statuettes that adorn every point and corner, take away the massiveness of the walls, and lend them an air of grace and beauty. About the only irregular feature is that the

tower on the northwest corner, stands alone without anything upon the south-west corner to complete the symmetry.

From a position in front of the west end, the real ground plan of the cathedral is apparent. The type of early churches is faithfully preserved in the form of the cross, with the head of the same toward the east. The arms project to the right and to the left, forming the transepts, and the west portion makes up the standard of the cross, or the nave.

In the west end are also the elaborate portal and the most beautiful, painted-glass rosette. The portal, in this case, is a wonderful piece of workmanship. It consists, in brief, of seven pointed arches, one set within the other; the intervals between them are thickly studded with stone statues of the early apostles, and with statuettes so arranged as to suggest some scene of Biblical history. Here and there, on the exterior, are groups representing incidents in the life of the Savior. Conspicuously placed upon the corners of the cathedral, and in double tiers, are equestrian statues of such church dignitaries and kings as Clovis, Dagobert, Pepin, Charlemagne and Conrad II. An outer wall extending on each side, from the transepts, parallel to the nave, is also characteristic of the former cloister, in which the clergy walked for exercise. With this general idea of the outside of the minster, let us go through the portal, and view the interior, where the painted "windows richly light, let in the pure, celestial light," the only light to be seen, except that given out by flickering wax candles.

The first thing that attracts the attention is the plaintive chanting of the worshipers as the mass is being performed. Little groups of people kneel before the candle-lighted shrines of Christ and the Virgin Mary, and silently, reverently "tell their beads." Members of the Catholic church, passing in to pay their morning devotions, bow before the cross, dip the fingers into the font of holy water, and make the sign of the cross upon the forehead and breast. Well-to-do-people may be seen, far up near the main altar, but the very poor penitents, whose sins may not be as burdensome as is their poverty, are contented to kneel upon a chair back in the darkness.

As soon as the novelty wears off, one looks about and observes

that the conventional style is found here, also. The nave is long and unprovided with seats; it is separated from the aisles, on each side, only by the tall clustered pillars which support the exceedingly lofty, vaulted ceiling. The choir occupies a position between the transepts, and is raised upon a platform. In the east end stands the splendid altar at which the clergy perform the religious rites. The chapel of St. Thomas is in the left transept, and the astronomical clock in the right one. The pulpit, so interesting in its construction, is reached by a flight of stairs winding around the fourth pillar. Here and there are little booths, into which the supplicants go to have their sins absolved. The whole interior is quaint, and very interesting to the visitor.

Before leaving the minster, we must hear the clock strike, and get a little idea of its wonderful mechanism. Upon inquiry, we are told that the first clock of all was a wooden one, made by Berthold of Bucheck, in 1352. It consisted of four parts, a universal calendar, an astrolabe, Mary and the three wise men, and the cock that crowed every hour. When the clock struck, the wise men passed before Mary, at the same time putting in motion a series of melodious bells, and causing the cock to flap his wings and crow three times.

In the year 1547, a second clock was made, in 1570-74, a third one, by Conrad Dasypodius; and in 1836, the present one was begun by three of the most eminent mathematicians in the land. The various parts are as follows: A new celestial globe which gives the exact equations of the equinoxes, a dial which revolves once in three hundred and sixty-five days, indicates the day of the month and of the week and the true and siderael times; a calendar of all church holidays, an orrery, giving the mean tropical revolutions of all planets in sight and the eclipses of the sun and moon calculated forever; a series of seven revolving chariots, each requiring twenty-four hours to appear and disappear; a globe showing the phases of the moon; two galleries upon which are placed movable figures; and lastly the cock which crows once a day.

Upon the first gallery is the Angel of Death with a bell at each side and a little mallet in each hand. The first quarter of every hour is struck by a child who passes the skeleton and taps one of the bells; a youth strikes the second quarter; a man, the

third; and a very aged person, the fourth. Then the Angel of Death sounds the number of the hour upon the right hand bell, and a little child below turns the hour-glass. So also in reality do childhood, youth and manhood claim their share of our probation here on earth, and each counts off before God and the Angel of Death its quarter of the hour of life. Old age then closes the period of our existence, turns the hour-glass, surrenders us up to Death, and ushers us into a new sphere of action. What a beautiful thought worked out in this piece of machinery!

Above this, upon the second gallery stands the Savior. At twelve o'clock, noon, the twelve apostles pass in turn before him, strike a bell and bow. He recognizes them by raising his hand above their heads. This done, the cock flaps his wings and crows three times.

The whole clock, in all its parts and complications, is in continual motion, exactly as in nature, but so slow that the human eye can not discern it. One looks upon it, and marvels at the intelligence and genius required to construct such a contrivance. The savage, unable to look behind the face of the dial and recognize there the superior intelligence of man who made those wheels move in harmony with mathematical laws and calculations, would gaze in wonder, and think there was no maker. Could he realize that all the parts are in motion, he would think they move because they can not stop.

Young men and women of Zion, let us be certain that we do not play the part of the savage, as we look out upon the great orrery of God, and say there is no builder. How many in the world tell us that things in nature work according to law and order, because they always have worked so! Though we may not be able to comprehend all the laws that govern the universe, let us not forget that a mind stronger than ours was at work upon that machine, and that an intelligence, superior to what we possess, set it in motion. That intelligence is God.

BEAUTY AND HARMONY IN ORGANIC CREATIONS.

BY BISHOP C. A. MADSEN.

And God saw everything that he had made, and, behold, it was very good.—(Genesis 1: 31.)

What an endless and most interesting variety of form, contents and character is met where and whenever feeble man with his short-sighted view analyzes or tries to unravel the wonders and mysterious and glorious creations of God!

When, inspired by the good Spirit, one beholds, for instance, the beautiful flowery kingdom, how it speaks in a most impressive, distinct and pure language! Through the discernment given through the Spirit of God, man may understand that language. The flowers are divine messengers from God, revealing to you, that the hands which created them, and which lift your soul into the realm of their creator, are divine; they declare that they are the productions of the heavenly Designer. They bring you nearer to God. Every plant is in itself a physical and chemical laboratory of most wonderful workmanship, and which feeble man can not imitate.

And then the hidden life behind, which animates it! It is more wonderful than you can comprehend. You can see its manifestations, but you can not solve it. Life-power is to man a mystery. Thus far mayest thou go, but no farther. When the season of plant-life is passed, and the flowers and foliage fall before the blighting cold of the approaching winter, the effect upon your soul may be dismal, but your knowledge that the temporal, produc-

tion which faded, was a messenger from the Father to remind you that the spiritual production is eternal and does not fade, strengthens your faith, hope and love in the Father of our spirits. Next spring and summer will again visit our globe, and then will the flower's mystic life again array itself in its temporal garb and put itself in touch with mortality and temporal life, and with its joyful appearance again strengthen your faith, your hope, your love in the loving Father of our spirits. Spiritually was created, let us remember, "every plant of the field, before it was in the earth; and every herb of the field before it grew."

It is made to appear that great creators of worlds are in possession of intelligence and light of glory by which they know how to apply the eternal composition of spirit and matter—a law which the feeble comprehension of man can only see in part. It is made manifest, too, in all the creations which we behold, that the Gods are in possession of means wherewith to bring forth the life-giving power, as well as the physical. This is done to an extent, which broadens more and more, as we view it with only our poor, mortal sight.

In looking at these things with human, humble and veneration worship, we fall down in almost crushing awe, feeling, O God! that we might be able, even in some small degree, to be partakers in the labor and joy, in which the Gods engage and live, in such intelligence and glory as we can only partially comprehend, and, as yet, only in small part obtain.

ATHEISTICAL INCONSISTENCIES.

BY ATTEWALL WOOTTON.

“The fool hath said in his heart, There is no God.”

Dark in mind, indeed, must be one who, in viewing the works of nature sees no evidence of a master mind that planned and a master hand that executed the wonders that are visible on every side and from every standpoint! The materialist will ridicule what he calls the inconsistencies of religion, but can there be found in the most absurd religion on earth anything more ridiculous or absurd than that inorganic matter, without life or thought, with no power to design, can, unaided, shape itself into the varieties of form, life and beauty which are visible in every department of the universe?

What would this same materialist think of a person who should maintain that a beautiful watch had no maker, but that the inorganic matter of which it is composed had, unaided, set itself in action and each particle had so arranged itself as to form every spring, wheel and jewel, with the crystal, the hands and the case, each so formed as to perfectly fit every other part, and form a perfect time-keeper?

Design fits means to ends, and the most nearly perfect of the designs of man and the best executed works of human hands are extremely crude when compared with the works of nature. The point of the finest cambric needle is blunt and rough when viewed through a powerful microscope, but the best microscopes have failed to discover anything but a perfect point on the sting of a bee. “Consider the lilies of the field, how they grow; they toil not, neither do they spin: And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.”

The atheist refuses to believe anything not manifest to his senses, but will readily believe in the molecule, the atom or the invisible ether, which are known only in the imagination of the scientist. On this theory one would refuse to believe that there are odors beyond his power of recognition, while the blood-hound by the power of scent will follow the track of an individual though it may be crossed by hundreds of others. There is a late account in the papers of a person who can detect any of his friends by their peculiar individual odor. The miller can determine the quality of flour by rubbing it between his fingers, when to the uncultivated touch all grades would appear alike. The most cultivated ear can detect the musical pitch through only a few octaves, but would any one pretend to say there is no sound above or below that limit? The native tribes of America and Africa can plainly distinguish objects at distances far exceeding the power of vision of those who have been raised in cities and have been accustomed to looking at things at short range.

The telescope and microscope have brought within the range of the human vision many things undreamed of by those who lived previously to the invention of these aids to the eye. If man can believe only his experiences, he will believe but little, for to realize the unreliability of the senses one need only to spend an evening with a sleight of hand performer or in a spiritual seance. The scope of the powers of the human senses when compared with the infinity of the universe is not equal to a drop of water in the ocean.

All the powers that move the universe are as far beyond the human ken as is the God of the Christian, or the knowledge of a future life after this mortal body is laid away in its final resting place.

The inventions and discoveries of science that have tended so much to elevate man and minister to his convenience and comfort are all the direct results of faith in the unseen and unexperienced. The suppression of this faith by force is what so seriously retarded human progress during the dark ages along both scientific and religious lines. It is only when the human mind is free and untrammelled to reach out beyond the known and experienced and search for the undiscovered, that progress can be made toward higher spheres of thought and life.

What is this power that leads men on beyond their experiences? It certainly must be something superior to the senses. It acts in the dead of night when all the senses are dormant, and the less there is in the surroundings to act upon the senses the better and more uninterruptedly does the mental process go on. The best thoughts of the ages have come to men under just such conditions. Whence come those flashes of intelligence that are the experience of all deep thinkers? They come like floods from a reservoir of intelligence as though a valve had suddenly been opened. This power may be cultivated as the senses may be, until it is developed into what the world calls genius. So it is with the spirit of revelation. Because a man has never opened his heart to divine influences, shall he presume to say that others, whose hearts have been purified and made fit dwelling places for the Holy Spirit, cannot receive divine impressions? as well say the trained and cultured musical ear cannot detect beauties in music because they are unappreciated by the ordinary untrained mind.

The chemist, through the use of acids, may dissolve a piece of silver money until it has lost its identity as silver, as far as the human senses can detect; but by laws well understood by him, he can restore it, and, when re-coined, it will possess its original value as money.

Many a professed materialist will believe this, although he is profoundly ignorant of the process, but will ridicule the belief that God is able to restore the disintegrated parts of the human body to their original form and use in the resurrection from the dead.

What has the philosophy of the atheist done for the amelioration of mankind? Can it give consolation for the loss of friends who have passed through the valley of the shadow of death? Has it ever smoothed or softened the pillow of the death-bed? What motives has it given to lead to a life of morality? How has it conduced to the universal brotherhood of man, or to peace on earth and good will? What rewards does it offer for self-sacrifice for the good of others, or what retribution for cruelty and oppression?

There is more taught in a few paragraphs of Christ's Sermon on the Mount for the uplifting and betterment of mankind than in all the infidel philosophies of the ages.

SOME LEADING EVENTS IN THE CURRENT STORY OF THE WORLD.

BY DR. J. M. TANNER.

Situation in China.

Ever since the relief of Peking, and the escape of the royal family, including the emperor and the empress dowager, the difficulties of the great powers have been of two kinds. The first, and perhaps the most serious one, has been the lack of harmony among the powers themselves to agree upon any definite line of policy to be pursued. The second, has been the unsatisfactory negotiations and relations between the great powers and the imperial government of China.

The early expressed desires of Russia and the United States to withdraw the allied armies, as soon as possible, from Peking, found no response among the Germans who insisted that Germany had a real grievance in the assassination of its former minister, and before German troops could be withdrawn from the capital, it was incumbent upon the Chinese to render an account to Germany, not only by indemnity, but also by punishment of the ringleaders whose guilty acts led to the assassination of her ambassador. It is not unlikely that behind these demands of Germany there were couched certain concessions and certain assurances that China would do otherwise in the future. In the position which Germany took as against the attitude of the United States and Russia, England was most in harmony, and for once during a period of thirty years, Germany and Great Britain have found themselves united

upon a common understanding. They have entered into an agreement by which they indicated their desire that China should not be dismembered and that the open-door should be maintained in all its provinces. As to what these nations would do in case any other powers undertook to annex any part of China, the agreement is not quite clear, but it is sufficiently definite to give the world to understand that whatever policy they will pursue in such an event, they would be united upon it. This practically means that the latest division of the powers in their Chinese policy is as follows: Germany, England, United States and Japan on one side, and Russia and perhaps France on the other.

News has reached the United States that Russia has made annexations of certain parts, if not of the whole, of Manchuria. It is hardly likely that Russia has made a formal annexation of that part of the empire, but it is quite likely that she has taken upon herself the task of restoring order. The restoration of order in Manchuria, means what it means elsewhere when the Russians have had to deal with Asiatic peoples not within the domain of her empire; that is, practical annexation. The reports of the severity and cruelty of the Russians towards the Chinese, in different parts of Manchuria, are of the most horrifying kind. Along one of the rivers, it is said, the waters are practically clogged by thousands of mutilated and dead Chinese that have been thrown into the river. They have been so thick as to impede the progress of the Russian steamboats. It is, however, to be doubted whether the great powers will consent to the formal annexation of Manchuria to Russia. The interests of the United States would be greatly involved, as perhaps seven-eighths of all our trade go to that part of the country.

The administration of this country is now free from all campaign questions, and will undoubtedly deal with the situation independently of any advantage that may be taken for campaign purposes, and we may reasonably expect that the attitude of our administration in China will be firmer than it has been heretofore.

One of the most notable observations made in connection with the Chinese question is the conflicting reports that come from partisans who either represent the Christian powers, on the one hand, or the rights and liberties of the Chinese, on the other.

There can be no doubt, however, that the Chinese question has two sides, and that there has been some cause for the popular uprising in that empire. A vast amount of popular literature is now circulated throughout this country, and no doubt throughout the world, and whatever relates to China is eagerly sought after and read by those who are interested in foreign questions, and who are endeavoring to keep abreast of the times. China has a right to the highest and best thought of the diplomatic and political world. There is no greater question today awaiting the solution of civilization and the future, than that of the revolution in China.

Progress of the Boer War.

In South Africa, the contention between the Boers and Great Britain has reduced itself to guerrilla warfare. In the mountainous region to the east of Pretoria, small bands of marauding Boers have taken the defensive position, at the same time keeping up inter-mitting attacks on detached bodies of English soldiers. It would be difficult to dislodge these detached Boer forces without severe loss to the British, and it is likely that the struggle will continue for some time. Paul Kruger, the president of the Transvaal Republic, left the country, and recently set sail from Lourenco Marques on a Netherland steamer called the *Gelderland*, and on November 14, the dispatches stated that he had arrived at the Suez Canal. Whether President Kruger has resigned, or whether he has gone to Europe for diplomatic purposes, he has not made clear to the world.

England, however, has issued a proclamation annexing the Republic of the Transvaal to Great Britain, which hereafter will be known as the Vaal River Colony. General Buller recently returned to Great Britain. While some demonstration awaited him on his return, it was certainly not of such a character as to give encouragement to the belief that the English appreciate very highly his military efforts in South Africa.

Large numbers of the Boers have begun emigration, and, within little more than a week, something like two thousand of the leading families set sail for Lourenco Marques, and it is said their ultimate destination is the United States. It is believed by many that a general migration will take place, and that the British Colo-

nies in South Africa will suffer the loss of an industrial class of people who, if they could be induced to remain in that country, would be a material aid in developing its resources.

The Hall of Fame.

Thirty names out of fifty have now been chosen for the memorial panels of the Hall of Fame. The count was completed on the twelfth of October. One hundred judges were chosen who were to vote for the names to be selected. Ninety-seven of them voted and the following selection of thirty names, with the vote cast for each, was the result. All students of American history will agree that the names chosen are clearly and justly entitled to the honor, and all the school boys, above the primary grade, and especially all members of the Y. M. M. I. A., should be able off-hand to identify each and tell its title to fame:

George Washington . . .	97	George Peabody . . .	72
Abraham Lincoln . . .	96	Nathaniel Hawthorne . .	72
Daniel Webster . . .	96	Robert E. Lee . . .	69
Benjamin Franklin . . .	94	Peter Cooper . . .	68
Ulysses S. Grant . . .	92	Horace Mann . . .	69
John Marshall . . .	91	Eli Whitney . . .	66
Thomas Jefferson . . .	90	Henry Ward Beecher . .	66
Ralph Waldo Emerson . .	86	James Kent . . .	65
Henry W. Longfellow . .	84	Joseph Story . . .	64
Robert Fulton . . .	84	John Adams . . .	61
Washington Irving . . .	82	William Ellery Channing .	58
Jonathan Edwards . . .	82	John James Audubon . .	57
Samuel F. B. Morse . . .	79	Elias Howe . . .	53
David G. Farragut . . .	79	Gilbert Stuart . . .	52
Henry Clay . . .	74	Asa Gray . . .	51

The Hall of Fame stands upon the western verge of a plateau at Morris Hights, upon which have been erected the buildings of the New York University. It is built in a semi-circle and has two stories, the lower consisting of a hall along which may be ranged memorials to the dead, the second story being open and constructed with a colonnade. "In the pavement at intervals," says *Public Opinion*, "will be bronze tablets, each inscribed with a great name. Between the columns will stand statues. A second Hall of Fame

is to be built for those who have become Americans by adoption. The new structure is to be harmonious in architecture, and will contain one-fifth of the space of the present hall. The plan has been formally ratified by the university senate."

Three Noted Citizens of the World.

With the close of October, three noted citizens of the world passed away—Charles Dudley Warner, the American editor and essayist, who died at Hartford, Connecticut, October 20; John Sherman, the great statesman and politician, who died in his Washington home, on the 22nd; and Friederich Maximilian Muller, the German-English Sanskrit scholar and first professor of comparative philology in Oxford, who died in London on the 28th.

Charles Dudley Warner was born at Plainfield, Massachusetts, September 12, 1829, and graduated at Hamilton College, 1851. For four years, he practiced law in Chicago, but in 1861 became editor of the *Hartford Press*, and later of the *Courant*, and, in 1884, associate-editor of *Harper's Magazine*, where he held the "Easy Chair," contributing to that department a series of delightful, short essays. He wrote many books—one with Mark Twain, "The Gilded Age"—and was the editor-in-chief of Warner's "Library of the World's Best Literature." He was a man of high literary ability, who wrote in charming style, and with a genuineness of delicate good humor that could not fail to be enjoyed and appreciated by the cultivated reader.

John Sherman was born at Lancaster, Ohio, May 10, 1823, and was a brother of William Tecumseh Sherman. He was admitted to the bar in 1844. Since 1855, when he became a member of Congress from Ohio, until 1898, when, about the time of the Spanish war, he resigned as secretary of state in President McKinley's cabinet, he saw forty-three years of service at the nation's capital. He was one of the recognized leaders of his party, for the greater portion of that period—a statesman, known not only in this country, but in every part of the civilized world. In his various callings, he will always be best known through his connection with the national finances, having much to do with legislation and executive

management that were associated with the development of financial conditions. He was the guiding hand in the legislation and management which accompanied so-called resumption of specie payment after the civil war. He was a man of great force of character, of unbounded energy, extraordinary power of analysis, cold and severe in manner, but full of integrity and generous impulses, who will be accorded a place in the front ranks of the nation-makers of the world.

Max Muller was born at Dessau, Germany, December 6, 1823. He was educated at Leipsic, Berlin, and Paris. He went to England in 1850, where he was held in high esteem, and where he became professor at Oxford in 1854, first of modern languages and literature, and since 1868 of comparative philology. He has written many books on oriental languages and on religion. . He edited a series of translations of the sacred books of the east, of which the first was printed in 1870, since which time forty-nine other volumes have been published. His latest work, "Auld Lang Syne," a volume of reminiscences, was published in 1898. "Chips from a German Workshop" in four volumes, contains many of his leading essays. Though not always considered sound in his deductions and comparisons, being led away in some instances by his poetic nature, it must be conceded that to him more than to any other man, "is due the opening of the wisdom of India to the English-speaking world." His theory that the cradle of the Aryan language must be sought for in Central Asia, is not now regarded as correct.

The Australasian Federation.

With the beginning of the twentieth century, on January 1, 1901, the Australasian Commonwealth will be duly proclaimed, and a new federation in the south seas will have been born. On the 4th of October last, the Governor-General, Earl Hopetoun, sailed from England, the mother country, to act as the first ruler of this southern nation. Every preliminary has been arranged for the new government, and the election machinery will soon be set in motion to chose the local officers.

The Commonwealth Act provides for the following colonies to become states: New Zealand, New South Wales, Tasmania, Queens-

land, Victoria, Western Australia, and South Australia—in fact the whole of Australasia—all of which colonies, except New Zealand, have given their consent to the federation. The colonies named in the act have an area of 3,077,374 square miles which is about fifty thousand square miles more territory than is under the domain of the Stars and Stripes, if we leave out Alaska and the Philippines. When the United States declared themselves a nation, we had a population of about three million five hundred thousand, but Australia alone of this new federation, has now a population of 4,750,000 whites. Its agricultural and mining industries have greatly developed; it has one hundred million sheep and twelve million cattle, its mines yield one hundred million!dollars per annum, while there are nearly fifteen thousand miles of railway; and yet only the fringe of the continent of Australia has been settled, and that only sparsely. The possibilities of growth for the future can scarcely be conjectured. In fifty or a hundred years, these new United [States of Asia may rival those of America, in number, wealth and greatness.

The constitution under which the Australasian federation is to be governed is modeled closely after that of the United States. The commonwealth remains a part of the empire of Great Britain, but the kingly power is a mere name, for the people will practically govern themselves. Their parliament in its limited legislative sphere is practically supreme, for while the governor-general who is appointed by the queen of England, has the vetoing power, the circumstances surrounding it make that power seldom used. It is a rare thing, indeed for the imperial government to interfere with the decisions of a colonial parliament.

There is the best of feeling existing between the mother country and the people of the new government, as witness the part taken by citizens of Australia in the South African War. The crowning of the young queen of the south is beautifully described in a poem by Rudyard Kipling. He speaks of the new federation coming to the old queen to be crowned:

Her hand still on her sword-hilt—the spur was still on her heel—
She had not cast her harness of gray war-dinted steel:
High on her red-splashed charger, beautiful bold and browned,
Bright-eyed out of the battle, the young Queen rode to be crowned.

England, the old queen, answers: "How can I crown thee further, O queen of the Sovereign South?" To which the young queen gives reply:

"It shall be crown of our crowning to hold our crown for a gift.
In the days when our folk were feeble thy sword made sure our lands—
Wherefore we come in power to beg our crown at thy hands."

Then the old queen kisses the young one who kneels and asks for a mother's blessing "on the excellent years to be." To this the old queen asks, "What good thing shall I wish thee that I have not wished before?" and concludes with this gift:

"Shall I give thee my sleepless wisdom or the gift all wisdom above?
Ah, we be women together—I give thee thy people's love;

"Tempered, august, abiding, reluctant of prayers or vows,
Eager in face of peril as thine for thy mother's house,—
God requite thee, my daughter, through the strenuous years to be,
And make thy people to love thee as thou hast loved me!"

It is worth while watching the progress of events that promises to create in the south seas, one of the mightiest nations of earth.

ONE OF ARISTOTLE'S ELEMENTS.

BY DR. JOHN A. WIDTSOE.

Aristotle, the greatest of Greek natural philosophers, originated a theory of the composition of the Earth, which held an almost perfect sway for many centuries. All things, he said, are composed of four elements in varying proportions. They are earth, air, water and fire. Earth is cold and dry; air is warm and moist; water is moist and cold, and fire is dry and warm. Warm things contain much air and fire, cold things much earth and water, dry things much fire and earth, and wet things much water and air. Even today, when this view of Aristotle has lain in ruins for two centuries or more, we pay our homage to the great Greek in speaking of the fury of the elements when the disturbed air raises gigantic waves on the ocean, or when a mighty city is devastated by fire. However, whatever our daily speech may be, we know that the theory of Aristotle is erroneous; that not four, but seventy-four elements or more go to make up our wonderful world, and that earth, air and water are themselves composed of other elements.

The overthrow of established theories, however false they may be, is a difficult process, and the development of new and better ones is slow. It was not until the 18th century that actual proof was given that air, which had always been looked upon as a simple or elementary substance, was really a mixture of several substances. Dr. Joseph Priestley, a poor dissenting clergyman, who is now considered one of the great philosophers of his day, isolated from ordinary atmospheric air a gas which we know at the present day as oxygen. The other chief constituent of air he

found to be another gas, known as nitrogen. At the same time (about 1774) there lived in London an old, bashful and extremely rich bachelor, the Honorable Henry Cavendish, who was described by one of his contemporaries as the richest of learned men, and the most learned of the rich. His wonderful mind and great wealth he devoted to the study of nature. He took up the results of Dr. Priestley, and proved beyond a doubt that the atmosphere is in fact a mixture of two gases, oxygen and nitrogen. In addition, he showed that the composition of air, at any place on the earth's surface, and in any weather, is practically constant. Approximately, air consists of one part of oxygen to four parts of nitrogen. This result, of course, overthrew completely the Aristotelian conception of the elementary nature of air, and marked a great advance in the knowledge of mankind.

Questions were now propounded concerning the nature of oxygen and nitrogen, and their value to man. It was shown, and it has since been confirmed by thousands of experimenters, that in their properties, these two gases are almost exactly opposite to each other. Oxygen is the substance which makes ordinary burning possible. When wood burns, it unites with oxygen to form another gas which passes out of the chimney. When iron rusts, it unites with the oxygen of the air; and, in fact, rust is only iron united with some oxygen and a little water. When we take air into our lungs, the oxygen it contains unites with the impure blood found there, burns it, and thus purifies it. In the cases of the rusting of iron and the purification of blood, the burning is very slow and gentle, but it is nevertheless burning, just as truly as when the coal glows in our stoves. Without the oxygen in the air, all animals would die, for the heaping up of impure blood within the system would in a short time lead to the end of existence. The discovery of oxygen in the air gave us therefore a deep knowledge of the nature of life and of animal physiology.

Nitrogen was found to be an inert substance, which unites with other bodies with great difficulty. Its main purpose in the air seems to be to dilute the oxygen. In pure oxygen, all things burn with increased vigor. A candle which will burn in air for an hour will exhaust itself in oxygen in a few minutes. Red hot iron, thrust into a jar of pure oxygen, bursts into a bright

flame and burns as a piece of wood. A man who should be compelled to breathe pure oxygen, would live too rapidly. He would perhaps show great brilliancy for a short time, but the effort would doubtless shorten his life by many years.

The truth seekers, however, were not satisfied with this knowledge. They persisted in seeking for new facts concerning the composition and nature of air, and succeeded in discovering that, besides oxygen and nitrogen, the atmosphere contains, invariably, very small quantities of watery vapor, and of a gas called carbon dioxide, or carbonic acid gas. The presence of water vapor was to be expected, as the sun's heat acting on the oceans, lakes and streams would naturally evaporate water into the air. The quantity is small, and quite variable. Near the oceans and in low-lying districts, the proportion of water in the air is much higher than in districts of high altitudes, and far removed from large bodies of water. The presence of carbon dioxide was just as expected, for this is the gas which is formed when wood or coal burns, when organic matter decays, or when animals breathe. Carbon dioxide is a compound body consisting of carbon, one well known variety of which is charcoal, and of the gas oxygen, which we have just found to constitute about one fifth of the atmosphere. As burning, decay and breathing are constantly going on at the earth's surface, there must be of necessity, a small, though appreciable quantity, of carbon dioxide in the air. I say small, but only in a relative sense, for there is more carbon in the form of the gas carbon dioxide in the atmosphere than is contained in all the coal mines and all the forests in the world.

So much accomplished, scientists next asked what benefit the presence of water vapor and carbon dioxide in the atmosphere conferred upon mankind. It was soon discovered that the presence of carbon dioxide is absolutely necessary for the existence of life upon the earth. Plants, as we know, acquire the food on which they live in a manner wholly different from animals. From the soil, by means of roots, several mineral substances are taken up, which are necessary for the well being of the plant, but which, in quantity, are rather unimportant. Water forms a large portion of growing plants; it is also taken from the soil. The bulk of the

dry matter of plants, however, is composed of the element carbon; and this is obtained from the carbon dioxide in the atmosphere. The under sides of the leaves of most higher plants are covered with microscopic pores that lead into the leaf. As the leaves move back and forth, the air is caused to enter these pores, and to be distributed within the leaves. A green substance, called chlorophyll, that is found in the leaves of all higher plants, seizes upon the carbon dioxide thus brought into the leaf, and breaks it up into carbon and oxygen. The oxygen is allowed to escape into the air again, but the carbon is kept within the leaf, and from it are made sugar, starch, fat, and many of the other important constituents of plants. In this manner it is seen that plants eat the gas carbon dioxide found in the air, and, since animals cannot live unless there are plants to serve as their food, it is also seen that human life depends on the presence of a very small quantity of carbon dioxide in the atmosphere. This discovery threw more light upon the nutrition of plants and of animals, than any discovery previously made.

But atmospheric carbon dioxide and water vapor, have other offices to perform of prime importance to mankind. Among them is the power of keeping all animals and plants warm. The warmth of the earth is due to the rays of light which the sun sends out at all times. Light, as we know it, cannot warm us as we need to be warmed; it must first be changed into a form of light which is dark, or invisible to our eyes,—this we call heat. Light and heat are only two different manifestations of the same form of energy, and may easily be changed from the one to the other. Light, for instance, striking upon soil, or the parts of plants, is converted into heat. Though light and heat are so nearly related, they still differ in many of their properties. Light will pass through glass easily, so that glass is no protection against the energy of the sun. A glass shield before a heated stove, however, will prevent effectually the direct transmission of the dark light or heat proceeding from the stove. This accounts for the action of hothouses. The light from the sun passes easily through the panes of glass, but when it strikes the ground and the plants, it is changed into heat and it cannot get out again. A hothouse, therefore, is simply a light trap. Not only glass, but other bodies possess similar prop-

erties. Carbon dioxide and water vapor will allow light to pass through them freely, but refuse to allow the passage of heat. Oxygen and nitrogen, on the other hand, will let both light and heat pass through them without difficulty.

If, now, the atmosphere were composed of oxygen and nitrogen only, the light from the sun would pass through it; would strike the earth, and be changed into heat, which would, with the same readiness, pass out into space and be lost to us. As a result, the earth would be intensely cold, and everything upon it would suffer and perhaps die. The presence of small quantities of water vapor and carbon dioxide change all this. The sun's light passes through the atmosphere as it is, with little hindrance. As soon, however, as it strikes the soil and is changed into heat, it can not pass out again, for the presence of the water vapor and the carbon dioxide in the air forbids it. Thus the heat is kept near us; the soil is kept warm, and all plants and animals are kept at a comfortable temperature. As Professor LeConte puts it, "The blanket put about the earth to keep it warm is woven of carbon dioxide and water vapor."

Leaving, now, the numerous other relations which the atmosphere bears to human welfare, let us pass on to the most recent discoveries concerning air.

Some years ago a wealthy individual left a large bequest to the Smithsonian Institution, the income of which should be used for advancing our knowledge of air. A prize of \$10,000 was offered for the most important discovery that could be made in the domain of the atmosphere. Many scientists shrugged their shoulders at this, and said, "There is very little about the atmosphere which is not known; and, as for its composition, we know with certainty all of its constituents." About this time two scientists were working in London on the subject of air, and they had several times observed certain irregularities that led them to suspect that all about air was not known so well as it might be. Several years were spent by these men in the endeavor to explain the variations from the expected. At last, a few years ago, their labors were rewarded with a glorious success. It was found that besides oxygen, nitrogen, carbon dioxide and water vapor, atmosphere always contains about one per cent of another gas, which, up to the time of

this discovery, was unknown. This gas, on being further studied was shown to be an element, and was named *Argon*. It is an inert, inactive substance, much resembling nitrogen. Thus, not only was our knowledge of the air extended, but a new element was added to the already long list of elements. The Smithsonian prize of \$10,000 was unhesitatingly awarded to Lord Rayleigh and Professor Ramsay, for this capital discovery. It is not so difficult a thing to make discoveries in untrodden fields, but it requires genius, industry, skill and patience of the highest order, to hunt out on a well worn road important facts, that generations of searchers have overlooked.

The scientific world shouted for joy when argon was discovered in the atmosphere. It is a glorious thing to learn a new truth. But science was not satisfied. If one new substance had been discovered, might it not be that another existed, undiscovered, in the air? So the workers began new investigations, and during the past three or four years, four or five new elements have been found in the atmosphere. True, they occur in very small quantities, and they have not yet been studied in greatest detail. Still there are no good reasons for doubting that they exist. The study of air is still going on, and no man can say that the last discovery has been made. There is no doubt that new truths will be recognized in the future, and our knowledge of the "air we breathe" extended.

Aside from the discovery of new elements, the most interesting new fact concerning the atmosphere is that it may now, by subjecting it to great cold and pressure, be liquefied. For many years oxygen and nitrogen were called permanent gases, *i. e.*, gases which could not be liquefied and solidified. The fact that they have now been obtained in the liquid state marks a great advance in our knowledge of the physics of gases. Liquid air promises to become a valuable adjunct to the progress of the world, as it is already a commercial article. For a discussion of liquid air, reference may be made to an article on this subject, by Dr. J. E. Talmage, that appeared in the ERA about a year ago.*

The countless other and more complex facts regarding the atmosphere can not be mentioned in this sketch. It must be suf-

* Page 53, Vol. 3.

ficient to present a table of the composition of air, according to modern knowledge. One thousand parts of air contain approximately:

Nitrogen	781	parts
Oxygen.....	209	"
Carbon dioxide.....	.05	"
Water vapor.....(about)	.05	"
Argon.....	10	"
Small quantities of other elements that resemble argon.		

We may gain from the story of air many suggestions that should be applied in our daily lives. The growth of science is slow and gradual; all truth is obtained in the same manner. It is seldom that a finished truth bursts forth upon mankind without warning. Thus patience is taught us. The beliefs of mankind concerning the most common things are often erroneous, and must be modified, as shown in the Aristotelian theory of the elements. We must hold all our beliefs in readiness to be changed when greater light comes. Even when we possess truth, we must not carelessly claim the whole truth. The discovery of argon in the air shows how unsafe it is to say, "We know all, there is no more." The unknown in nature is greater than the known. Faith should not be pinned absolutely to any man-made theory, for we know not at what moment a new observation will change, extend or enlarge it. But, the greatest lesson which the atmosphere teaches seems to me to be the perfect mutual dependence of every part of nature on every other part. Everything found in the air is of vital importance to the living things of the earth. Without oxygen in the air, animals could not breathe; without carbon dioxide in the air, plants could not grow; without aqueous vapor in the air, we should be chilled to death, and so on. The whole number of this magazine might be filled in showing how necessary all the constituents of the air are to human welfare. Nothing is useless; if it so appears, then science is at fault, and has something to learn. Such a wonderful structure as this our earth, where everything has its place and purpose, betokens a mighty mind and a beneficent power in him who made it, who is our God.

THE WOODRUFF MONUMENT.

A DESCRIPTION OF THE HANDSOME MEMENTO, AND AN ACCOUNT OF ITS DEDICATION.

BY THOMAS HULL, GENERAL SECRETARY OF Y. M. M. I. A.

Shortly after the death of President Wilford Woodruff, in September, 1898, the General Board of Young Men's Mutual Improvement Associations adopted the following resolution:

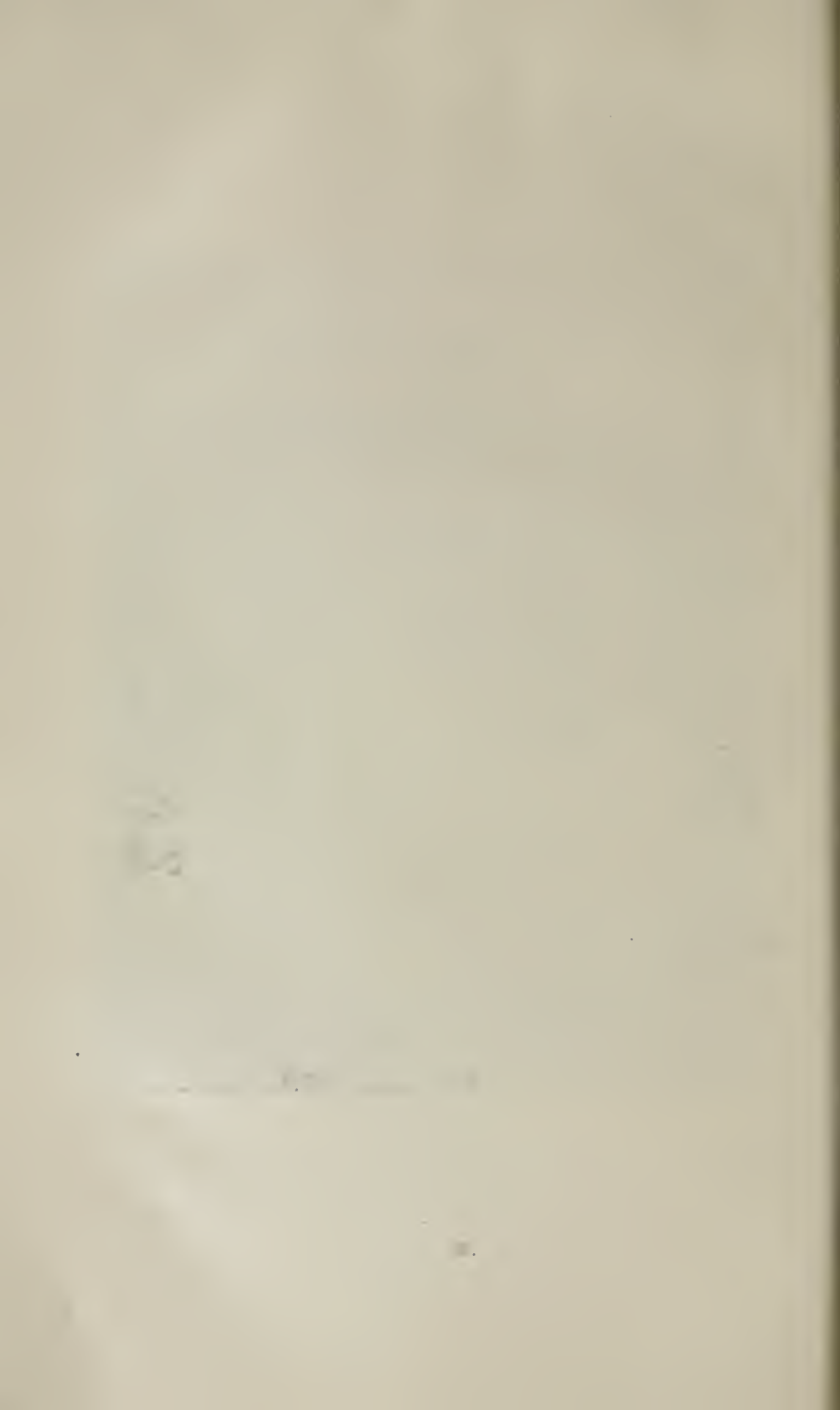
As an expression of the love and reverence of the young men of Zion for President Wilford Woodruff, it is the desire of the Associations to participate, as an organization, in the construction of a lasting monument to his memory, taking such part as may be assigned to us by the general Church authorities and his family.

On March 7, 1900, at the meeting of the General Board, Elders Rudger Clawson, Nephi L. Morris and Thomas Hull were appointed a committee to arrange the details of the part to be taken in this matter by the associations, since the initial steps were then being taken, by the family, towards erecting a monument over the grave of President Woodruff.

On March 10, this committee sent a circular letter, which President Joseph F. Smith joined them in signing, to all the associations, asking for donations, not to exceed five dollars from any association, for the purpose of assisting in the erection of a suitable monument in memory of our beloved superintendent.

The response to this request was most cheerful, and far exceeded the expectations of the Board. Every stake of Zion participated, some three hundred and fifty ward associations being represented. The total amount collected was \$775.75. Many ex-





pressions of pleasure at being permitted to take part were received by the committee, from the associations.

It was decided by the family of President Woodruff to erect a plain substantial monument upon the family lot in the cemetery in Salt Lake City, and a contract was awarded to the firm of Elias Morris & Sons Co., who imported and erected the handsome memento which now adorns the resting place of that beloved leader of the youth of Israel.

The ERA takes pleasure in presenting to its readers, in this number, a portrait of the monument, showing the east front. The monument is of rich gray granite, taken from the famous quarries of Barre, Vermont. The bottom base is made of Cottonwood granite quarried from the mountains which overshadowed the homestead of the president.

The monument stands eight feet six inches high, and the base is seven feet six inches long, and four feet eight inches wide. The general finish of the monument is fine axed, with the exception of the four panels of the die which are highly polished. On the plinth, immediately below the cap, is carved, in bold relief, graceful festoons which appear on the four sides. The initial "W" on the face of the cap is encircled by two olive branches which are emblematical, in a strong degree, of the most prominent characteristic of Brother Woodruff, which was peace. On both sides of the first base in square block letters, well relieved, is cut the family name. On the east face of the die, in plain, bold type, is to be read the following inscription:

WILFORD WOODRUFF

BORN

MARCH 1ST, 1807

DIED

SEPTEMBER 2ND, 1898.

On the north end of the die is carved:

FOURTH PRESIDENT

CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

1889-1898.

On the west panel is carved the names of his two wives who have died, space being left to receive the inscriptions of the wives who survive him when they shall have passed away. The monument occupies the center of a large lot two rods square, which is covered with a beautiful lawn. At the head of the president's grave is a plain but heavy granite marker, across the top of which the word "Father" is deeply inscribed. Altogether the monument is one of the most finished pieces of work to be found in the State. Its durability will only be outlived by the memory of the man whom it commemorates.

On Thursday, November 8, 1900, the base was set, into which was inserted by President Woodruff's daughter, Beulah A. Beatie, a metallic box containing the following articles:

Deseret News of July 24, 1897; September 3, 5, 6, 7, and 8, 1898; June 16, 1900; with *fac simile* of *Deseret News* Vol. 1, No. 1., dated June 15, 1850; November 6 and 7, 1900.

Salt Lake Tribune (semi-weekly) September 6 and 9, 1898; daily November 7 and 8, 1900.

Photograph of President Woodruff in his ninety-first year, with his wife Emma, in her sixtieth year.

Birthday reception card, ninetieth birthday, at Salt Lake Tabernacle, March 1, 1897, bearing autograph signature of President Woodruff.

Tullidge's Quarterly Magazine, Vol. 3, Nos. 1, 2 and 3, containing autobiography and portrait.

Contributor Vol. 13, No. 11, September, 1892, containing illustrated sketch of birthplace, by Junius F. Wells.

IMPROVEMENT ERA, Vol. 1, No. 12, October, 1898, with portrait and life sketch by the Church Historian, Franklin D. Richards.

Genealogy of President Woodruff from Matthew Woodruff, 1653.

Genealogical chart of descendants of Wilford Woodruff.

San Francisco *Wave*, Vol. 18, No. 2, September 10, 1898, with cut of First Presidency and Salt Lake "Mormon" views.

List of names of Young Men's Mutual Improvement Associations subscribing to fund for the monument.

On Saturday, November 10, 1900, at 1 o'clock p. m., a number of relatives and friends of the late President Wilford Woodruff

assembled at his grave to witness the dedication of the monument erected thereon to his memory.

There were present: Of the First Presidency, Presidents George Q. Cannon and Joseph F. Smith; and of the council of Apostles, Elders Heber J. Grant and Anthon H. Lund. There were also present of the General Board of Young Men's Mutual Improvement Associations, in addition to President Smith and Apostle Grant, already mentioned, Elders Joseph W. McMurrin, Frank Y. Taylor, Nephi L. Morris, Junius F. Wells; Music Director Evan Stephens, and General Secretary Thomas Hull.

The Whitney quartet, composed of Elders H. G. Whitney, John D. Spencer, George D. Pyper and William G. Patrick sang most feelingly the beautiful hymn, "Lord, we come before thee now."

Elder Heber J. Grant briefly referred to the part taken by the Young Men's Mutual Improvement Associations in the erection of the monument. He said:

Some time ago, a request was made of the Associations to subscribe small amounts to assist in erecting a monument over the grave of our beloved General Superintendent, President Wilford Woodruff. The limit of the amount to be donated by any association was placed at five dollars. We expected to obtain about five hundred dollars, but so great was the pleasure felt by the young men in being permitted to take part in this tribute to their friend that, with the greatest ease, seven hundred and fifty were realized.

We take pleasure in informing the family of President Woodruff that the General Board felt it an honor, as well as a labor of love, to be permitted to assist in this work. I pray God to bless the family of President Woodruff, and help them to emulate their father's example, who lived in such a manner as to bring to him the love and respect of all who knew him.

Elder James J. Woodruff, a son of President Woodruff, said:

My brothers and sisters, it is with pleasure that I meet with you. As a member of my father's family, I desire to tender to you my heartfelt gratitude for your presence here this afternoon. We appreciate the efforts of our beloved brethren of the Young Men's Mutual Improvement Associations. We desire, as his sons and daughters, to emulate the example of our father. We desire to walk so that he will never have cause to

blush for any of his posterity. As one of his sons, I am thankful that the Lord has seen fit to open the heavens and commune with man. I feel honored that my father was called to do a work, and that he nobly performed that work which was required of him. That God's peace and blessing may be with us, and with all who are here, that the mind and will of God may be made known to the Prophet Lorenzo Snow and his counselors and the Twelve, and that we all may stand true to the covenants of the everlasting Gospel until the end, is my prayer, in the name Jesus Christ. Amen.

Elder Anthon H. Lund said:

Brethren and sisters, I came up with you to witness the dedication of Brother Woodruff's monument. I am pleased with it—so plain—no ostentation, but substantial and good. It seems to indicate the character of the man to whose memory it is erected. We love Brother Woodruff. He was to us everything that was good and noble. He faithfully fulfilled his mission here. He gained the love and esteem of all who knew him. I am pleased that this monument has been erected and that the family allowed the young men of Israel to assist in its erection. The young men loved him, but the old people loved him also, and his memory will ever be dear to us. God bless the family of President Woodruff, and may they ever live worthy of their noble husband and father.

President Joseph F. Smith said:

I have been requested to say a few words. I desire to say, in addition to what Brother Heber J. Grant has said, that it was thought by some of the members of the General Board that there might be some hesitation on the part of the young men to donate to this monument on account of the difficulty which had been experienced in collecting funds for the Brigham Young monument. Others of the Board felt that the young men would be only too glad to be permitted to express their love for the man who for nearly twenty years had stood at their head; and we found this to be the case. The response to the call exceeded our expectations, and all was voluntary, and many were the expressions of gratitude and pleasure at having the privilege of contributing.

I feel grateful and proud that, in the spirit of love for one whom we held so dear, this monument has been completed; and yet, when I look at the facts, I can see there has been already a monument erected by the life and labors of President Woodruff that will long outlive this monument of granite. While the Church of Jesus Christ of Latter-day Saints shall exist in this world, and in the world to come, and when this

granite shall have mouldered away to dust, it will be remembered by untold millions that Wilford Woodruff stood at the head of The Church as a prophet, seer and revelator. That is an imperishable monument. I congratulate the family, and also those who have contributed, upon the completion of this monument so pleasantly.

May God bless the family of President Woodruff, his wives, and his children, and his children's children to the latest generation. And we hope that his family will ever follow in his footsteps. Let it be remembered that he was a stalwart, unflinching believer in the doctrine of Jesus Christ, and in the destiny of this latter-day work, and in the divinity of the mission of the Prophet Joseph Smith; and it was this inspiration, and his great faith in that man, that built for him that monument of renown that can never fade away. Let his sons cherish the faith which he possessed, and never depart from it, but teach it to their children, and in this way they can honor their father more than in any other.

President George Q. Cannon then addressed the assembly, saying in part:

I do not feel that I can allow this occasion to pass without saying a few words. I am sure that what has been said concerning President Woodruff finds an echo in all our hearts, and expresses, in some degree, our wishes concerning his children.

There has been a peculiar providence in the selection, by the Lord, of the men who have been called to occupy the leading places in this great work. We look at Joseph; he filled a sphere that was exceptional among the sons of men. He was perfectly adapted for the work he was called to do. Probably few prophets ever were so endowed with gifts and graces as was he. Everything connected with his history gives evidence of the fact that he was inspired far beyond many of the prophets of whom we have read, and that he was specially fitted for the performance of his great mission.

The Lord permitted his enemies to take his life. He fell a martyr; and, at the time, it seemed that no one could be found to fill his place. But the Lord raised up another—Brigham Young. He had his peculiar gifts and endowments, and he filled his sphere and accomplished a mighty work. He was a man remarkable for his talents, and the Lord sustained him. He passed away, and then President Taylor succeeded to the Presidency. A man who had been a martyr, it may be said, for he bore to his grave wounds received when the Prophet Joseph was killed; but he was spared to become a champion of liberty. A man who was always full of integrity and zeal, and who carried on the work, while he lived, in such

a manner as to show the people that the Lord had made no mistake in his selection.

Next came Wilford Woodruff. We all know how well he filled the place. A more childlike man, I do not believe, ever lived! Free from show, free from ostentation, free from the defects which beset many men. I never knew a man so childlike, unassuming and free from jealousy and vanity. He was the embodiment of childlike simplicity of faith, and, at the same time, a man of undaunted courage. It required a man of such peculiar gifts to do what he did. As natural men, neither Brigham Young nor John Taylor could have issued the manifesto. They would have required to have been changed by the influence of the Spirit of God. Wilford Woodruff, because of his peculiar organization, could do it, and did it. I think it one of the bravest acts a man could perform. I cannot believe that Brigham Young or John Taylor could have done it as he did, and it has always seemed to me that the Lord chose him specially to do this work, and he did it in a manner to please God and the people.

Now I look at Lorenzo Snow. His life has been prolonged, and the Lord has raised him up to fill his sphere under the peculiar circumstances in which The Church is situated; and there can be no doubt that he will perform the work in a manner to please the Lord, he having those peculiar gifts and graces which will enable him to glorify God.

I pray that God will bless the family of President Woodruff and that they may be inspired with the same spirit as their father, and continue to the end in the service of the Lord.

President Joseph F. Smith then offered the dedicatory prayer, as follows:

Holy Father! Thou who knowest all things, and who seest the hearts of all men, we look unto thee, and come before thee desiring to approach thee in a manner acceptable, and pleasing, in honor of our beloved president whose remains lie here. We ask thee, Father, in the name of Jesus Christ, thy Son, that thou wilt accept this monument, and that thou will bless and sanctify it and make it holy in the eyes of all the people. Preserve it, that it may stand here as a memorial of the life of Wilford Woodruff until the trump shall sound and the dead in Christ shall rise. May it be preserved from desecration and from decay, and from every disturbing influence and power. May it remain in peace in this place, and may these remains lie in peace until they shall be called to rise and enter into glory.

We thank thee for the example of thy servant. We pray that we may prove our worthiness of thy confidence as thy servant proved his.

We thank thee for his sons, and daughters, and wives, remaining among us. We thank thee that one of his sons is called to be an apostle, and though he is absent today, we would remember him, and we thank thee for his faith and energy and earnestness in the discharge of his duties. May other sons be raised up out of the loins of thy servant who shall be known for their mighty faith.

Father, we dedicate this monument unto thee; we commend it into thy hands, for we offer it unto thee as the work of our hands, prompted by a desire to establish a mark of our love for one who has been true and faithful unto thee. Accept of us and save us in thy kingdom, and fit us for every duty in life that we may be worthy to enter into our kingdom and thy glory.

We dedicate all unto thee, and commit all into thy hands, in the name of Jesus Christ our Lord. Amen.

The quartet sang: "Savior, Comfort me."

General Secretary Thomas Hull, in behalf of the family and the General Board, thanked those present for their attendance, and the benediction was pronounced by Bishop John R. Winder.

The family of President Woodruff desire to express, through the pages of the ERA, their deep appreciation of the love and respect shown, by the Young Men's Mutual Improvement Associations of The Church, to their beloved husband and father; and of the labors of the General Board and its committee for their loving interest taken in the work of erecting the monument.

EDITOR'S TABLE.

THE SECOND SUNDAY SCHOOL CONVENTION.

The second convention of the Sunday Schools of The Church was held in Salt Lake City on the 12th and 13th of November, with a preliminary meeting of the officers on Sunday morning, the 11th, at the Theater, and special Sunday School talks at the regular Tabernacle services in the afternoon.

There was a large representation of Sunday School workers at each of the meetings held, and altogether two thousand and twenty-five delegates attended, all the stakes of Zion except one being represented, with delegates from Oregon and the Southern and Southwestern States' missions. The subjects under discussion were treated in a brief but pointed manner. The instructions given were of a practical, helpful character, specially adapted for aiding officers and teachers to perform their important mission among the children. The singing, under Directors Evan Stephens and H. S. Ensign, was particularly delightful. The meetings were presided over by President George Q. Cannon, and during the session important sermons were uttered by Presidents Lorenzo Snow and Joseph F. Smith.

The latter dwelt effectively upon an important topic to young men and women, "Marriage and Home Building." He deprecated the inclination manifest among the young people in the larger cities to avoid wedlock owing to supposed financial incompetence; and advised that young people marry in the way the Lord has provided, and set to work together to build the foundations of homes which they would then more happily enjoy together than in case

they waited until their financial conditions were as good as those of their fathers. There is often more happiness in the homes of the humble and the poor, than in the palaces of the rich, for, while riches well-directed is a desirable condition, it is not necessarily a panacea, insuring contentment or blessedness. The evils of divorce were strongly set forth, and emphasis was placed upon the expression of Jesus to the Pharisees: "What therefore, God hath joined together, let no man put asunder." He proclaimed against divorces and in favor of that order of marriage instituted by God. Love and reverence between the man and woman in marriage are the first elements in successful home building; chastity is a vital principle, and should be inculcated from the cradle to the grave. A home is not a home in the eye of the Gospel, unless there dwell perfect confidence and love between the husband and the wife. Home is a place of order, love, union, rest, confidence and absolute trust; where the breath of suspicion of infidelity, can not enter; where the woman and the man each have implicit confidence in each other's honor and virtue.

President Cannon called attention to the necessity of the Sunday School teachers bringing this subject home to their schools, that the blessings of marriage and home building, in the right way, might be taught to the children of Zion. This practice of avoiding marriage is a great evil among the people. He called attention to the large number of young men in our midst over the age of twenty-five years who are unmarried. This is wrong, and is an evil that should be remedied.

Important instructions were given by President Lorenzo Snow on the subject of tithing. He strongly urged that this principle be taught, for it is this law observed that makes this a land of Zion unto us. He expressed his belief that the time is near when the Saints will return to Jackson County to build a temple. This can be accomplished only through the observance of the law of tithing.

The convention was a great success, and will serve to increase the interest for months to come in the great Sabbath School cause. The Sunday School Union, with their host of self-sacrificing workers, may congratulate themselves upon the good results which are sure to accrue from their labors of love. Every Latter-day Saint will

oin us in wishing that the choice blessings of our Heavenly Father may rest upon the Sabbath Schools of Zion, and that their workers may be refreshed with new strength and determination to magnify their responsible callings.

ANSWERS TO QUESTIONS.

Unauthorized Administration—Symbolisms.

1. Does Mark 9: 38-39 in any way sanction unauthorized administration?

2. What, if anything, do the three measures and the meal of Matt. 13: 33 symbolize?

3. Are the seven pillars of Proverbs 9: 1 symbolical? If so, what do they symbolize?

1. Jesus did not authorize the administration of the man referred to. He merely instructed John not to interfere with him because he was a friend. The miracles he performed were evidently the result of his faith, to which God responded.

2. The three measures of meal are symbolical of the world. The leavening of the whole is now in progress.

3. The seven pillars are evidently symbolical of seven conditions which in oriental proverbialism, constitute the perfection of wisdom.

“Short Sessions” of Congress.

When will the representatives which were chosen in November assemble in Congress?

Congress meets again on December 3, this year. But the recently elected members of Congress, in all the States, will not meet until December, 1901, unless an extraordinary session should sooner be called, which is not likely. The old Congress, which was elected two years ago, will hold its second, or “short” session, beginning as stated, on December 3, and continue until just before the inauguration of the new administration, March, 1901.

This Congress is fully organized, and can begin its work, right where it was left off; whereas, in a new Congress, all legislation must begin anew. The "short session" comes on alternate years. The Congress which meets in "short session" in a presidential year, is in good shape to do valuable work, because it is entirely free to utter its honest convictions, being untrammelled by "political considerations," or "expediency" arising from fear that what may be done may influence the elections. It is therefore possible that the Congress soon to assemble will be able to do an amount of useful work largely out of proportion to its length. Among its important considerations will be the army bill, fixing the limit of the standing army; the Isthmian canal bill; the ship subsidy bill; and the reappointment of congressional representation on the basis of the returns of the twelfth census.

BOOK MENTION.

The Women of the Bible.

This is the title of a new book, by a well-known home writer, which is just out of press. Professor Willard Done, Salt Lake City, has presented in this volume valuable precepts and lessons gained from the lives of the women of the Holy Bible. In a series of interesting story and character sketches of the great women who have aided in making Bible history, he records their lives in such a way as to throw the strongest possible light on their characters; and he shows the "lessons which may be drawn from the excellencies and the defects, the successes and the failures of these women." The book is written in clear English, plain, attractive and to the point, and is an appropriate guide to some of the best models of purity, nobility, and high ideals of character, to be found among the women of Holy Writ; while, at the same time, the opposite side, with its defects, is not passed by unnoticed, but is made as prominent as it needs to be. The book is published by the author, and is sold by subscription. It is a fitting present for the holiday season.

NOTES.

I love the morning for itself, the evening for the promises beyond.

Recent experiments strongly indicate that the atom is by no means the ultimate possible form of matter. Professor J. J. Thomson has succeeded in separating water into particles not more than one-thousandth as large as hydrogen atoms. He calls each one a corpuscle.

The delight of every American heart is home. The hope of the Republic is in the home. To make the home a seat of holiness and happiness, and in it to prepare characters for their future part in life, is a mission worthy the incarnation of an angel on earth.

On the entrance gates to Cornell University, erected by Andrew D. White, the creative benefactor of the institution, is the following inscription:—

“So enter that daily thou mayest become more learned and thoughtful;

“So depart that daily thou mayest become more useful to thy country and mankind.”

“Music,” says Martin Luther, “is a master which makes the people softer and milder, more polite and more rational. It is a beautiful and noble gift of God. I would not part with what little I know of it for a great deal. You should be instructed in this art, for it makes a capable people; it is indispensable to have music taught in the school. The schoolmaster that will not teach it is not the schoolmaster for me.”

A good chance alone is nothing. Education is nothing without strong and vigorous resolution and stamina to make one accomplish something in the world. An encouraging start is nothing without backbone. A man who cannot stand erect, who wabbles first one way and then the other, who has no opinion of his own or courage to think his own thought, is of very little use in this world. It is grit, it is perseverance, it is moral stamina and courage that govern the world.

How often we read the following signs over the threshold of life:—

“For sale: grand opportunities for a song.”

“Golden chances, for a glass of beer.”

"For exchange: a beautiful home, devoted wife, lovely children, for drink."

"For sale cheap: all the possibilities of a brilliant life, a competence, for one chance in a thousand at the gambling table."

"For exchange: bright prospects, a brilliant outlook, a cultivated intelligence, a college education, a skilled hand, an observant eye, valuable experience, great tact; all exchanged for rum, for a muddled brain, a bewildered intellect, a shattered nervous system, poisoned blood, a diseased body, a shameful death."

I know of no better expeditions than this right at home, deep down under the sea of neglect and ignorance and discouragement. Near your own feet lie treasures untold, and you can have them all for your own by earnest watch and faithful study and proper care.

Let us not be content to mine the most coal, make the largest locomotives and weave the largest quantities of carpets; but amid the sounds of the pick, the blows of the hammer, the rattle of the looms, and the roar of the machinery, take care that the immortal mechanism of God's own hand,—the mind,—is still full-trained for the highest and noblest service.

This is the most enduring kind of property to acquire, a property of soul which no disaster can wreck or ruin. Whatever may be the changes that shall sweep over our fair land, no power can ever take away from you your investments in knowledge.—*John Wanamaker.*

The pre-adaptation of the human mind to seek and find pleasure in music, is proved by the universality with which the vocal art has been practiced among men. Each nation and each age steps forward as a separate witness to prove the existence of musical faculties and desires in the race. In cultivating music, therefore, are we not following one of the plainest and most universal indications of nature—the order of that Being by whose wisdom and benevolence nature was constituted? The Creator has made the human mind susceptible to emotions which can find no adequate expression but in song. Among all nations, joy has its chorus and sorrow its dirge. Patriotism exults over national triumphs in national songs; and religious yearning vainly strives to pour out its full tide of thanksgiving to its Maker, until anthem and hallelujah take the rapt spirit upon their wings and bear it to the throne of God. Nature not only points, as it were, her finger toward the universal culture of the musical art, but she has bestowed upon all men the means of cultivating it; the voice and the ear are universal endowments.—*Horace Mann.*

IN LIGHTER MOOD.

Men who spell luck with a "p" in front are invariably successful.

* * *

Well earned repose: "To Mary, first wife of John Jones," read the first inscription on five similar gravestones in a row. On the second was, "To Jane, second wife of John Jones;" on the third, "To Margaret, third wife of John Jones;" on the fourth, "To Madeline, fourth wife of John Jones;" and on the fifth, "To John Jones, at rest!"

* * *

"I say, Sherry," said one of two royal dukes, who had met Sheridan in St. James Street, "we have just been discussing the question whether you are a greater fool or rogue. What is your opinion, my boy?"

"Why," said the wit, smiling and bowing at the compliment, and then taking each of the dukes by an arm, "i' faith, I believe I am between the two!"—*Waters*.

* * *

"Who composed 'The Magic Flute?' asked an old lady of one of the authors of "Pinafore."

"Mozart," replied Mr. Gilbert.

"Indeed! I never heard of him. Is he still composing?"

"No, madam," replied the wit, "he is decomposing;" whereat the lady was somewhat discomposed.

* * *

A Witty Judge.—While Judge Gary of Chicago was trying a case recently he was disturbed by a young man who kept moving about in the rear of the room, lifting chairs and looking under things.

"Young man," Judge Gary called out, "you are making a great deal of unnecessary noise. What are you about?"

"Your honor," replied the young man, "I have lost my overcoat and am trying to find it."

"Well," said the venerable jurist, "people often lose whole suits in here without making all that disturbance."—*Short Stories Magazine*.

OUR WORK.

A VOICE FROM A VOLUNTEER.

The writer of the following cheering letter is a former worker in one of the improvement associations of Salt Lake City, a returned Utah Volunteer. He was in Stanford, California, when he wrote on October 22, 1900. We wish to point to the fact that all members of The Church are at liberty to explain the Gospel wherever they come in contact with people who desire to hear of its restoration to the earth again through holy angels. "Let him that is warned, warn his neighbor," is the edict of the Lord to all. It is only the slothful servant who waits to be told of each duty to be performed. So as long as our brother was away from the organized missions or stakes of The Church, he did right in promulgating the Gospel and warning the people to repent, without waiting for a special call. "Behold the field is white already to harvest, therefore whoso desireth to reap, let him thrust in his sickle with his might, and reap while the day lasts, that he may treasure up for his soul everlasting salvation in the Kingdom of God."

My Dear Brother:—It occurred to me that if the ERA could be sent me here, I could get it placed in the reading-room of the University Library, where it will surely be read by many of the students. I have been away from Utah influence so long that I hardly know what The Church is doing or what its present policy is in regard to aggressively spreading the Gospel. While I have had no authority from The Church to do so, I have had the opportunity and the pleasure of explaining our doctrines to a great number of people in the orient. But nowhere could I find a [soul—even a native—who had not heard something of us. The Catholic priests had taken the case of our Church to preach as a

horrible example unto the savages. Among their pamphlets is one in two volumes called "A Voyage to the Country of the Mormons." On a little steamer plying between Borneo and Sulu, I passed an evening watching a very fiercely contested controversy over the Robert's case between the captain and mate—both of them Australian born Britishers who seldom hear of even America itself, let alone of the State of Utah.

While in Utah, I attended only the Mutual meetings of all The Church assemblies, and I had my serious doubts as to many points of our faith. A little worldly experience drove me away from even these; a little more drove me back to these few, and all the rest in addition. I think one needs a little excursion to other peoples to learn how great is the work with its center in the valley of the Great Salt Lake, and how different are the folk of the heart of God's country from the people on the outside. I hope some day to get back among them, and then—you can't lift me out with a derrick.

Hoping this "voice of the sentiment of our people" is as powerful as it was in the days before the war, I remain your sincere well-wisher,

Isaac Russell.

METHODS OF CONDUCTING RECITATIONS.

Two of the most popular methods of conducting recitations are the catechetic method and the topic method. Class leaders will notice that the Manual is specially arranged for a combination of both these methods in our class recitations.

Let us point out some of the merits or advantages of the topic method under which the Manual is arranged. It cultivates expression, for the pupil is required to tell what he knows in his own language, in consecutive sentences. It requires a logical analysis of the subject, and the systematic arrangement of its facts and principles by the pupil in home study. It is therefore a most excellent preparation for writing and public speaking, two qualifications that it is especially desired that our mutual improvement workers acquire.

Now some great advantages in the catechetic method are its thoroughness as a test; the opportunity that is given the teacher to

logically unfold the subject; and the opportunity it permits of imparting incidental and additional instruction by the class leader. Care should be taken that no offense is given, nor discouragement to younger pupils, in the amplifications and additions of the class leader or teacher; and he should not talk too much. The questions should be clear, concise, definite, and need not be altogether confined to the questions printed in the Manual. Leading or suggesting questions, and questions admitting "yes" or "no" as answers, should be avoided. This method has also disadvantages which are clearly manifest when not combined with the topic method: It is not a good drill in the expression of thought consecutively, and does not necessitate the logical analysis of a subject and the systematic arrangement of its parts by the student. The topic method alone has also its disadvantages: It is often superficial as a test when not directed by a clear-headed and thorough teacher, and there is grave danger that the student talks merely, which much random talk is often accepted for reciting. Take a topic, and watch the next speaker in your association, and see whether he is merely talking, or whether he recites systematically to the point.

The union of the two methods, with a good teacher and well-prepared students, makes an ideal recitation: the lesson is prepared and recited, in the main, on the topic plan; then the class teacher follows imperfect statements, or other evidence of imperfect knowledge, by searching questions which clear the mists and lay open the leading points to the whole class.

FOR PROGRESSIVE ASSOCIATION WORKERS.

The following suggestive points prepared for the Box Elder Stake Young Men's Mutual Improvement Association officers, and forwarded by Superintendent Nephi Anderson, will prove of value to all progressive workers in improvement associations. Stake officers, in visiting the meetings of the associations of that stake, are requested to take note of how closely these points are observed, and report to the stake Board.

(1) The meeting room should be well lighted and heated. (2) All officers should be present or excused. Encourage the bishopric to at-

tend. (3) Begin and close the meeting on time. If possible, make the time of beginning 7 p. m. (4) Make a feature of good, lively singing. Have a music director. (5) Associations with an attendance of twenty-five or over should be divided into senior and junior classes. The junior class should consist of all members who are seventeen years of age and under. Give eighteen and nineteen-year-old boys the privilege of choosing which class to join. (6) Ask a few leading review questions on previous lessons. Take them from the topics rather than from the review; or have some member give a five minute talk on previous lesson. (7) Carry out the instructions on page four of the Manual, and on page 870-875 of the September, 1900, ERA. (8) Avoid lengthy "sermons" in treating events. Distribute the lesson well. (9) Locate on a map each place named. (10) Avoid a parrot-like asking of the review questions. Ask original questions. Sometimes, do away with the printed review and bring out from the lesson its leading thoughts. (11) Grade your questions to the capacity of the members. Give all a chance to answer. Don't always wait for a show of hands. (12) Get the philosophy of the history. Unconnected facts are dry—put some "juice" in. (13) Encourage the reading of Church history to get the proper connection between events. (14) Keep out of ruts; deviate in your manner of presenting the lesson. (15) Don't forget the missionary work. Remember the object of your association labors is the salvation of souls. (16) Hold regular officers' meetings at least once in two weeks; once a week is better. (17) See that your members are well supplied with Manuals. (18) Keep up your ERA subscription. Remember that the young men who read it are acquiring a taste for good literature—a valuable acquisition; they are also instructed, entertained, and provided with valuable knowledge and information. (19) Collect twenty-five cents from every member of the association for the general improvement fund. (20) Keep your organization complete.

NEPHI ANDERSON,
FRED J. HOLTON,
ERNEST P. HORSLEY,
Stake Superintendency.

EVENTS OF THE MONTH.

BY THOMAS HULL, GENERAL SECRETARY OF Y. M. M. I. A.

LOCAL—*October 17*—Bishop Rawlins' will was filed, his estate being valued at \$11,000.....18—Professor J. W. Whiteley, a former teacher in the Brigham Young Academy and University of Utah, born in England about fifty-nine years ago, died suddenly.....Burlington surveys indicate that the road will come to Salt Lake by way of Ogden.....19—The City Council committees by a vote of five to three favor the granting of Pioneer Square for railroad purposes.....21—Louis Hyams, formerly of Salt Lake City, died at Gloversville, N. Y., age 48.....The Short Line Kemmerer coal branches are nearing completion.....22—The Rio Grande Western Railway has let a contract to the American Bridge Company for thirty-six steel plate girders to replace as many wooden bridges between Salt Lake and Grand Junction.....Presidents George Q. Cannon and Joseph F. Smith with a party of sixty visit the Lehi sugar factory.....23—The total valuation of property in the State is \$104,970,253, an increase over 1899, of \$5,627,054, which at 8 mills for general, and 3 mills for school taxes will net the State \$839,647.43.....The Crescent Hill mine, Park City, has been acquired by H. G. McMillan.....John M. Browning, Ogden, received a patent for machine loading feed belts, for machine guns; and George W. Craig, Provo, for railway ticket.....24—There were 71,906 pupils enrolled in the public schools of Utah in 1898-99; average attendance, 52,208; teachers, males, 527, females, 892; average monthly salary, males, \$61.42, females \$41.19; valuation of school property, \$2,801,556.....27—The Utah Federation of Women's Clubs closed its convention in Salt Lake today, and the tenth annual convention of the W. C. T. U. of Utah closed a three days' session at Springville.....29—The first snowstorm of the season passed over northern Utah.....30—The population of Utah is 276,565, an increase of 68,660 in the

past ten years.....31—The dividend of Utah mines for the month was \$299,500; stock sales, 766,123 shares for \$409,026.72.....
 John Garr, aged 70, a pioneer of Cache County, died in Millville.....
 There is talk of extending the Rio Grande Western Railway to Cache Valley.

November 3—The political campaign is practically ended, it has been lively, and unusually free from mud-slinging on both sides.....5—
 In the Salt Lake Theater there was a debate between Hons. W. H. King and George Sutherland, on political issues. The building was packed.6—There was fair weather all over the State.....7—
 Utah elected the Republican tickets by a large majority, national, state, and mostly local.....10.—The Woodruff monument was dedicated, the prayer being offered by President Joseph F. Smith. The monument cost \$1,500, one-half of which was contributed by the Young Men's Mutual Improvement Associations of The Church. "It is massive, plain and solid, and fittingly represents the character of the man who lies beneath it," said Apostle Anthon H. Lund, one of the speakers. Other speakers were Presidents George Q. Cannon, Joseph F. Smith, Apostle Heber J. Grant, and James Woodruff.....11—The preliminary meetings of the second Sunday School convention was held in the Salt Lake Theater, and were addressed by Presidents George Q. Cannon and Joseph F. Smith, Apostles Brigham Young, Heber J. Grant, George Teasdale, and others.....12—The official canvass of the election returns began.....The erection of a sugar factory in Cache is assured by Hons. C. W. Nibley and David Eccles.....The election of C. R. Barnes from the Third District makes the Senate of the Legislature Democratic.....The Sunday School convention was continued.....
 The City Council of Salt Lake vacates Pioneer Square with a view to giving it to the Los Angeles Railway Company.....Committees are named to arrange for the National Stockmen's Convention to be held in Salt Lake on January 22nd next.

DOMESTIC—October 17—The great anthracite coal strike, begun September 17, practically ended today, the sliding scale was abolished and the miners granted ten per cent advance in wages.....The enumeration work of the 12th census is completed and the 53,000 enumerators and 297 supervisors are nearly all paid, \$4,200,000 being the cost.....19—William Jennings Bryan has a second encounter with college students, this time at Ithica, N. Y., the first being at Ann Arbor, Mich.....22—John Sherman, the statesman and politician, died in Washington at 6:45 a.m.....23—Charles L. Alvord, a note teller in the First National at New York, defaulted in the sum of \$700,-

000.....25—Conger has been authorized to begin negotiations at once with the Chinese plenipotentiaries in Pekin.....The funeral of Senator Sherman occurs at Mansfield, Ohio.....There are 159 cities in the United States, having 25,000 population, and 19 with 200,000 and over.....26—John Sherman's will was taken to probate; his fortune amounts to three millions.....Five Americans were killed, nine wounded and three are missing, result of fight with Filipinos near Harvican, Luzon. One hundred and fifty Filipinos were killedGold in the treasury today amounted to \$451,477,404, and is the largest gold fund in the world and the highest reached since the foundation of the government.....29—The miners in the anthracite coal region resume work this morning.....Two Americans were killed and four wounded in a fight with Filipinos.....Charles Melville Hays is announced as the next President of the Southern Pacific.....The President proclaims November 29 a day of thanksgiving.....An outrageous assault was made on Governor Roosevelt in Elmira, N. Y.....30—The population of the United States is 76,295,220, an increase in the last decade of 13,225, 464, or nearly 21 per cent.

November 2—There are 22,834 star routes in the mail service of the United States, and the domestic routes of all kinds cover over half a million miles; total expenditures for one year \$57,160,598.....Governor Roosevelt finished his campaign travels in Oswego, N. Y., having spoken in 567 towns and made 673 speeches, in 24 states of the UnionWm. J. Bryan will close the campaign in Nebraska.....6—Fair weather prevailed all over the country.....The Republicans re-elected President McKinley, who carried the country by a greater majority than in 1896.....8—The United States will ask England to suppress the Filipino Junta at Hong Kong.....General McArthur has been instructed to use every effort to crush the rebellion in the Philippines.....Mark Twain, recently returned from a long residence in Europe, was the guest of honor at the Lotus Club, New York, attended by many literary notables.....The population of Idaho is 161,772 an increase since 1890 of 91 per cent.....11—The United States has paid out for the care of Indians since 1789, \$368,358,217 of which \$10,175,107 was paid last year.....12—Marcus Daley, the millionaire copper miner of Montana and founder of Anaconda, died in New York, aged 60 years; and Henry Villard the railway magnate and financier, died near Dobbs Ferry, N. Y. He was born in Bavaria, April 11, 1835.....13—President McKinley announced at a cabinet meeting that he desires all the present secretaries to remain with

him for the next four years, an action relieving the members Cabinet of tendering the customary resignation at the end of the term.

FOREIGN—*October 17*—Prince Hohenlohe has resigned as Imperial Chancellor, and will be succeeded by Count Von Buelow.....21—The London press generally approve of the Anglo-German agreement to maintain the territory and integrity of China.....26—Kang Yi, died suddenly, and Yu Hsiang committed suicide; the powers had asked that both of these Chinese anti-foreign leaders be punished.....The success of guerrilla warfare in South Africa has instigated some London papers to urge Roberts to be merciless.....The ministers add two more names of Chinese princes to the list of seven which France has demanded shall be killed.....20—There was a severe earthquake at Caracas, Venezuela.....The returning African volunteers are met with great demonstration in London.....30—Lord Salisbury is to resign and the Marquis of Landsdown is to succeed him as Premier of Great Britain.....31—George Gould has been appointed trustee of his sister Countess Castellane, the count having spent many millions.

November 6—Paul Kruger arrived at Rasjaboutil on the Dutch cruiser *Gelderland*. He will not land until he reaches Europe.....10—The guerrilla warfare in South Africa still continues.....12—The foreign envoys at Peking agree upon the basis of settlement with China: eleven princes shall die; a monument shall be erected to Baron Von Ketteler where he was murdered; the Imperial prince shall apologize to Germany; the Tsung-Li-Yamen shall be abolished; and the forts at Taku razed.....13—The London press is alarmed over the Chinese situation and fears the break-up of the concert of the powers.....14—The Czar is ill with a serious attack of typhoid.....The German Reichstag opened. The Emperor's speech was principally on Chinese affairs.

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